

XVIII. CHOICE
SERMONS,

Preached upon the Incarnation
and Nativity of our Blessed
Lord and Saviour I E S U S
C H R I S T.

VWherein the Greatest Mysteries of
Godlinesse are untolded to the capacity
of the weakest Christian.

By I O H N D A W S O N, Minister of the Word of
God at Mayden-head in Berkshiere, sometimes of
Christ Church, in the University of Oxford.

I C O R . 3. II.

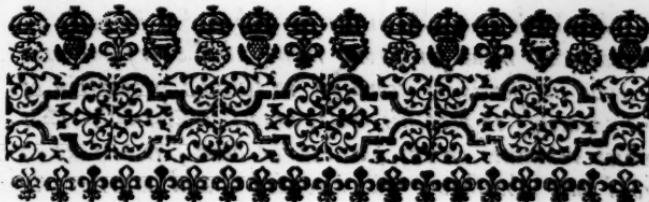
Other foundation can no man lay than that which is layed, which
is Jesus Christ.



L O N D O N,
Printed by T. Badger, for H U M P H R E Y M O S L E Y,
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The publisher of the Preface to the Reader.



He same exhortation which Saint Paul gives, Hold fast the forme of sound words, was observed by this Author, who comprehendeth in these Sermons μέγιστον εἰς ἐπαγγελίαν, much matter in a few words. For unto the judicious and intelligent, whatsoever is here included in these leaves, will undoubtedly seeme, olere lucernam, to favour of no lesse industry than judgement. For howbeit the phrase or stile be not altogether answerable to their humour, who delight in nothing but ostentation of that which is not indeed such as it seemes; these learned elucubrations promise no lesse than what they performe, and shew themselves indeed to be no lesse than what they appeare, Compendiosa Theologiae volumina. Bring them to the touch stone, and you shall finde upon the tryall the worke to speake sufficiently for it selfe, and erect a Living Monument for the deceased Compiler of it.

Therein

To the Reader:

Therein is contained milke for babes, but in more abundance meat for strong men; that every one may receive his portion (according to the just proportion of his capacity) to feed his soule, unto life Eternall. That which remaines on thy part to be done, is to take in good part whatsoever was intended, and is now published for thy good. Reade it diligently, meditate on it seriously, practise it faithfully. The glory shall bee Gods, but the benefit shall be thine owne, even that which is the principall end of all our Studies; Grace here, and when this life shall end, Glory for ever. This desireth for himselfe, for thee, for all that belong to Christ,

H. M.



THE FOVNDATION OF Christian Religion.

The I. SERMON.

IOHN I. I. *In the beginning was the Word.*



CHRIST JESUS whose happy comming into the World, the Gospel declares unto us, as he hath a double nature, Divine and Humane hypostatically united, so likewise had a double generation or nativity: one eternall, from his Father; another in time, from his Mother; both admirable and stupendious: Both which I shall lay open so far as the Word of God in this place doth of purpose lead me, and with that his Holy Spirit shall enable me to search.

Now forasmuch as his Divine Generation goes before his Humane Nativity, both in time and excellency (if so his Divinity will admit of any measure within the compasse of imagination) Reason it self requires what the order of the Text doth, that I begin first with the most excellent part; wherof

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the Euangelist S. John only amongst the rest took upon him to write: who although he be set in the last place, because he was the last Writer; yet the dignity of the matter doth here (as you see) bring him into the fore-front of the story: for the other Euangelists begin but at the beginning of his Humanity, and walking along with him in the course of the time, do passe by many of those higher matters of his Divinity. But he (as it wearied him, as S. ~~Augustine~~ observes, to walke longer upon earth) did elevate himselfe, not only above the earth and the whole compass of the Heavens, but also above the seates of Angels of Cherubims and Seraphims, and approach'd to him by whom all things were made, saying, *Exaudi me o Deus in saecula. In the beginning was the Word.* In which respect, before I come to a definition of the words themselves, It will not be impertinent to speake something of the Prerogative of this Gospell, and the occasion which moved the Author to write after the other 3 Euangelists: The Prerogative is (as you may partly conceive by the former words) in that he first sets up on the Divinity of Christ, and treates more largely thereof than the rest; wherupon the Church hath given him an Eagle for his Armes, as an Embleme of his lostiness, because he adventured to soare so high, for the better understanding of all those that are yet below in the Church militant here onearth: But thei Armes are no other than what he found in the ancient Heraldry of the Prophets to belong unto him, where amongst the rest of their Predictions, the young Euangelicall Historiographers are set forth under so many severall Types, most agreeable to the method observed by them. The place is in the first chap. of *Ezekiel* 10. verse, where a Vision of 4 living creatures appeared unto him, which had all one likeness, yet four likenesses in that one; each of them having the face of a Man, the face of a Lyon, the face of a Calfe, and the face of an Eagle, upon which S. Hierom, Gregorius Magnus and Victorinus Martyr commenting, do ascribe the figure of the Man to S. Matthew, because he begins with the Genealogy of Christ, as the son of Man: the second of the Lyon to S. Mark, because he tooke his originall from that vowe (as the vnyone of a Lyon) crying out in the Wildernesse, *Prepare ye the way of* the

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the Lord : the third of the Calfe, to S. Luke, who made his beginning at *Zacharias* the Priest, to whom the Calfe had a reference, because a creature for Sacrifice : the fourth and last of the Eagle to S. John, because he layed his foundation up on so high a ground, as the eternity of Christ, from whence the precedency of his Gospel shews it selfe in a most eminent manner.

This is also expresse in the other Euangelists, but not so clearly and amply ; for the Life and Doctrine of our Saviour Christ God and Man, being the common subject of all, must needs appeare in all, both in the evidence of his Humanity, and proofes of his Divinity : and in this respect they have all one resemblance or similitude (as the Prophet observes) and foure similitudes in that one, because that agreeing thus in the matter, yet in the manner or method of delivering it, each of them disagreeth from other: The Spirit of God so ordering that the one should produce so many necessary obseruations, as the other omitted.

A plaine remonstrance of the right application of these disagreeing figures to their proper objects, whereunto they belonged more particularly, upon such considerations, as the Interpreters before urged. Amongst these the Eagle, you see, displays himselfe most in our Euangelist S. John, which, as it is the most eminent amogst the creatures described by *Ezeck.* where according to the *Latin* translation we find it thus, *Facies Aquila desuper sporum quatuor*, that the Eagles face was uppermost or above the fourre, so amongst the Euangelists, the most excellent is S. John, who speaking of the Word of the Father, whilst he was with the Father in the beginning, shews that he grew up above the rest in the vertue of contemplation ; for together with them hee handles both the Humane and Divine part of Christ, but transcends them far in this, insomuch that he seemes also rapt beyond himselfe : Because so far beyond the common understanding of man : which wonderfull ascent of his, we may therefore call with S. Hierome, *Felicem temeritatem*, a happy rashnesse or temerity, and not so rash as happy ; Because it brought us luci full satisfaction and comfort.

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This may very well seeme to be foretold in another parable of the Prophet *Ezek.* in his 17. chap. where hee speakes of great Eagle, with wide stretching wings and full of feathers of various colours, which came unto *Lebanon*, and tooke away the Sap of the Cedar (for so the Latin Translates it, *Midullam Cedri*) for which the English puts the highest branch of the Cedar, he cropt off the top of his youngest twigs, and carried it into a land of traffique. Here as in the literall sense is signified *Nebuchadnezzar* the King of *Babyl*, and his victorious army : So (but in a spirituall sense) it as rightly agrees with our Euangelist *S. John*, who not only like that mighty Eagle, flew as high as the top of Mount *Lebanon*, but to the highest Heavens, and brought unto us from thence that which is mystically understood here in the Sap of the Cedar, even the quintessence of the Deity, or that incomprehensible union of three persons in one Divine essence : By which meanes we are made wiser, not only then the wisest amongst the Heathen, which were studious of the nature of God : But even the most religious amongst the Hebrewes, which were brought up in Gods own schoole, and instructed from his own mouth. For as the body of a tree appears outwardly to the eye, and the sap thereof lyes hid within ; so the Deity in times past, appeared to the understanding of many naturall men, as the Philosophers, who knew there was a God, or one supreame power, most just, liberall and mercifull, as is evident by their writings ; and *S. Paul* proves it, *Rom.* 1.19. and in other places.

But the persons of the Deity, namely, of the Father, Son, and Holy Ghost lay hidden from them ; for we find not that they had any insight into the mystery of the Trinity : wherefore they saw the Cedar, not the Sap, they flew very high, but came short of the top branch : or admit that the Lord having imparted as much knowledge to the Fathers in his Church under the Old Testament, as was necessary for their Salvation, did for that purpose give a certain light (as it were through a veile) of the meanes, namely, the Mediatour, and the sanctifying Spirit ; yet this Light was imperfect, and did never shine out clearly and fully, untill the fulnesse of time came,

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came, when the Lord according to his determinate counsell, would plainly reveale his saying truth, not only to that one Nation, but to all Nations and People of the World : And therfore as we behold but the outside of a tree, not the inward and radicall substance, which how full, how strong, and perfect it is, we perceive no otherwise than by imagination, or a kind of indirect judgment : So likewise those Ancient Fathers in the Church could no otherwise looke into that mysticall conjunction of three persons in one God, then as it were through one rind or body of a tree, for an implicite faith and an imperfect Revelation, were the best eyes of their capacity. The Scripture confesseth as much, that they were all under the vaile and under the cloud; though they lived in the spring of the world, yet was it in the winter of the Word.

But the most illustrious Sunne of righteousness appearing, changed this frozen Winter of Ignorance, into a fresher Spring of Science, and then the vaile was removed, the clouds vanished, and this Spirituall Cedar of Divine speculation sent forth abundance of never fading leaves and branches, to approve the fulnesse, the perfection of her inter-nall hidden vertue.

For the *Word*, that is the Son, who was in the bosome of his Father, and the Holy Ghost comprehended both in the Father and the Son, were now both made knowne to the sons of men by many infallible evidences of their Divine persons, and Offices : Insomuch that I may bring in this one similitude for a Conclusion of all ; that as a man should divide a plant asunder and exactly, note how the living matter doth communicate it selfe to every branch ; so the everliving Lord hath unfolded the secrets of his sacred Breit : whereby wee may observe how the God-head communicates it selfe to every person.

Neither is this (*Beloved*) a bare Revelation of inscrutable things, to make us mortals admire them : but it proceeded from the especiall favour of God, for our especiall good : E-speciall favour I call it, because it has been bestowed, but on a few, in respect of those many many Infidels. The Vses therefore that we must make of this Doctrinare two,

two, that is, that we endeavour to attaine a true and perfect knowledge of the blessed Trinity, for without it none can attaine salvation ; a plaine instance whereof you have in Athanasius Creed.

The second, that by this knowledge we proceed to an unassigned love and reverence of God, and so to joyne practise without theory, which is the liveliest marke of an understanding and well-learned Christian. But seeing our Contemplation or Study in the Scriptures, is that which must bring us on to the perfection of Piety, that which we must first examine our consciences by, to prove how well the yoke of obedience will fit us after, or as S. Paul expresses it in other termes, *The word of God is quicke and powerfull and sharper than any two edged sword, piercing even to the dividing asunder of soule and Spirit, and of the joints and marrow, and is a diserner of the thoughts and intents of the heart*, Heb. 4.12. Requisite it is then that we humbly submit our selves to the study of it : and for example, be no lese rapt and ravishd with a desire to observe it, than those holy men the Prophets, Apostles, and Evangelists were to deliver it, whose severall works are inviolable witnesses of their zeale, to instruct affrages with invincible arguments of the truth; both concerning the Word of God, and the Word God, and the Holy Spirit God. For concerning the person of God the Father, there is no controversy, seeing nature it selfe hath revealed him to the very Heathen, by the names both of Creator and Protector : But 'tis his Word, which being altogether unrevealed to them, and more plentifully shewed to the Church now, then in former times : 'Tis that, I say, where we must seeke for the right apprehension both of his Will and Essence : where we shall find him laying open himselfe three manner of ways, in our Creation, Redemption, and Sanctification ; and these three, the proper works of three Persons equally subsisting, namely, the Father, the Word and the Holy Ghost, of which the second is my present subject. *In principio erat Verbum: In the beginning was the Word.*

Hitherto did our Evangelist take his first flight, and like an Eagle mounted aloft to catch this Heavenly pray : which without

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without an Eagles greediness, he imparted to his Fellowes, and Brethren : A fit occasion to put the Cormorants of our age in mind of charity, but such I think do seldom turn better birds : He mounted aloft, true, for he surmounted all the other sacred Writers, Propheticall and Euangelicall, for an exquisite discovery of that *Secretum secretorum*, the Blessed Trinity, the Doctrine whereof staines forth in his Gospell, *Tanquam Sol in Mariglo*, as cleare as the Sun on the Meridian. Even as amonst the four Elements, whereof the whole Worlds Fabrick consisteth, the uppermost place is proper to fire for his exceeding lightnesse and agility : so amonst the four Gospels, of which the whole Christian World is composed, as of so many Elements of the Catholike Faith, the chiefeſt place is due to this, for most Divine Doctrine and Knowledge. For althoſh the other be partly Theologicall, this also is partly Historicall ; yet therein you shall find a more copious narration of the life and death of Christ, here a more large expreſſion of his iuſtruction and office.

There amore generall description of his humane part, here a more exact definition of his Heavenly part.

The excellency whereof appears in the effect, ſetting before our eyes the vertue and efficacy of his Incarnation, his Paſſion and Reuerefteſtion, whereupon this Gospell written by S. John may rightly be termed *Chriſtus operis ſtimulifaciliſtis historice*. The Key (not much unlike that Key of Dauid, *Revelation 3.7*) which openeth the doore to the complicant understanding of the other ; for ſeeing that by this wee know the office, vertue, and power of Christ, that as he was Man, ſo he was God, and being both became a true Saviour, wee ſhall therefore go through all thole paſſages, both in the Old and New Testament concerning his comming, with more abundant neilit and delight, and thus doth one occation of the Prerogative of this Gospell produce another, untill all approve it to be the firſt fruits of Euangelicall ſcience, for the dignitie of the matter althoſh it ſprung up after the rest, and therefore takes the laſt place for the diſtinction of time.

The reaſon of this being ſearis will after being uſeonly to the occation which moved our Author to undertake this
Sermon.

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excellent work. He who so much exceeds his fellows, endeavouring to bring forth the same off spring, and to deliver the summe of those deepe mysteries revealed in the happy Revelation of the Son of Righteousnesse, attempted not to bee first amongst them, but was contented to be last.

In what which Epiphanius H. Aref. 51. ascribes to his humility, for (sith hee) the Holy Ghost did now compell him to set forth a Scipoll in his old age, which he refused to do before, for feare and lowlinesse of mind : This in some sort resembling the unwillingness of the Prophet Jonah to preach re-pentance to the Ninevites, who, till the Lord enforced him, durst not shew his ability for feare of repulse : but the Lord (we see) sheweth his power in mans weakness, to make way for his own glory.

Thus did our Author forbear a long time to give the world a publique view of this admirable knowledge, which doubtlesse he corrected long before ; but when the Spirit of God saw it fit to let him on work, he broke through all impediments, nor could old age, which is a burden of it selfe, protract these powerfull endeavours, nor sleight the waighty occasions, which were a second incitement to others, not so late as necessary travails.

S. Hierome in his Causa Scripturarum Ecclesiast. recites two speciall causes hereof : the first was for the suppression of certaine heresies which newly then began to spring up, as that of Cerinthus and the Ebionites, who affirme, that Christ was not before his mother ; whereupon hee was importuned by almost all the Bishops of Asia, and the Legations of many other Churches to set forth the Divine Birth of Christ, to prove against this new brood of Heretiques, that hee had his Being with God the Father, from all eternity : For this is the comfort that we recepe by his Incarnation, to believe as well his power, as his presence ; to conceive his love to bee in time, his mercies infinite, and his merits infinite ; because all equally bounded upon the infinite greatness of his Majestie.

The second cause was for the advancement of the History, (for as the same Father reports) when hee had read over the volumes

volumes of the other Euangelist, he did indeed approve the Text and certainty of their sayings ; but seeing them to have collected no more than the passages of one yeare, which was after the imprisonment of *John Baptist*, in which also our Saviour suffered, therefore omitting that, he relates the acts of their former time, before *John* was imprisoned : and seeing (as *Ensebius* writes) that they had left out many things, and especially those which the Lord had done at the beginning of his Preaching, them he inserts as matters of great necessity and moment : upon the same considerations, because *Matt.* and *Luke* had sufficiently described his Nativity , according to the flesh, *S. John* passeth by it, and makes his first entrance into the Theology and Divinity of Christ, which part was questionlesse reserved for him. By the priviledge of the Holy Ghost, and reserved untill such a time, when men might see the necessity thereof to be no lesse then the excellency, that shining forth in the confutation of falsehood, this in the confirmation of Truth : whereupon a farther instruction offers it selfe unto us from observing how quickly the seed of Heretiques was scattered in the Church, that it plainly appeared (*S. John* yet living) No sooner had the Apostles committed the good seed into the ground of Faithfull hearts, but forthwith came the enemie and sowed Tares amongst it, that is, accurst Sects and Heretiques, which yet sprung up not without a benefit to the Church ; a thing contrary to nature, but agreeing with Gods supernaturall power, who uses to draw good out of eyill, for the commodity of his children : for had not these sudden oppositions been made against the Divinity of Christ, peradventure this most worthy part of the New Testament had been concealed from us, in the Authors breast, and dyed with him.

But the Almighty Providence prevents all suppositions of defect or impediment in his Harvest, crowned the occasion with a seasonable supply of this most prevalent help : which also in these moderne times has stood us in great stead against those, who labour to raise againe *Cerinibus* and the *Eponimes* Blasphemies from the pit of Hell.

As God sufferth these Tares to grow amongst his wheat: So
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he provides means to keepe them under, yet removes them not utterly, because they may serve to exercise his Church, and make it as it is at all times and in all places, truly militant.

Therefore (as it is in the 68. *Psal.*) the multitude of mighty Bulls is amongst the Beasts of the people, that they may thrust at those which are tryed with silver, which translation is most consonant with the *Latin*. This company of Bulls, being according to S. *Austins* opinion very fitable to the company of Hereticall Teachers and Doctors, who, as Bulls, are proud and stiff-necked: For all Heresies do come out of the very womb of pride, the Devils invention.

Never did more of these Schismatycall Bulls run up and down a madding then in these dayes, but the leffe marvaile, because you see some did so from the beginning, and now the time being short, the power of hell rages more impetuosity, and sets the more instruments on work.

The Beasts that follow these unruly Bulls are their seduced disciples which were in times past no other than silly women the credulous and unlearned vulgar, (but now many great and learned go the same way:) Notwithstanding, those strong seducers are permitted, not without some utility the true Church, namely, that by endeavouring, to exclude thos which are tryed like silver (as you heard before) that is, by oppugning those godly and religious men, which cleave constantly to the truth, they may make them bring forth the stronger arguments for defence, and provoke them both to write and teach the more instantly and excellently, that by this tryall they may appear like silver amongst dross; for the Word of God is said to be as silver, which from the earth is tryed and purified seven times in the fire, *Psa. 12.7.* and again, *the tongue of the just is as choicer silver, Prov. 10.20.* whereupon saith S. *Austin lib. 7. Conf. cap. 19.* *The improbation of Heretiques makes it evident what the Church holds, and what belongs to sound doctrine:* and in his *lib. de vera Relig. cap. 7.* he informs her how to determine of every degree of error for her singular profit, that she may use the Gentiles for matter of operation, Heretiques for proofe of her doctrine, Schismatiques for a docu-

document of her stability, and the Jewes for a comparison of her Beauty, for how much are the spirituall works of Faith more beautifull than externall ceremonies ? and *hb. 18.de Civitate Dei. cap. 5 t. Inimici Ecclesia si accipiunt potestatem corporaliter affigendi, exercent ejus patientiam; si tantummodo male sentiendo, exercent ejus sapientiam, &c.* The enemies of the Church if they have power to afflict her corporally, do exercise her patience : if no more than ill affected toward her, they exercise her wisedome, in that she is commaundered to love her enemies, either publique, or in her own bosome, do's exercise her benevolence, when she deales with them, either by perswasive doctrine, or terrible discipline.

This he, whence it is manifest, what abundant commodity the Church draws forth of Hereticks, and she may well bee fad to draw it, for it comes not easily, but with a great deale of labour and suffrance : Early did they thrust at, or labour to thrust out (that I may use the proper word of the Psalmist) those that are tryed with silver, and amongst these Divines S. John approved amongst therest, insomuch that they excited him to write this Gospel more precious than silver or gold, to try the difference between that, and their drouly position ; and to strike their vaine and wicked ostentation into perpetuall silence.

As the Eagle taking his flight from some steep place, and being scene aloft of the lesser Birds strikes such a terror that it breaks off their chirping prattle: So this Heavenly Eagle flying from the heavenly Lebanon, brought such redoubled forces, that stopt the mouths of these heretickall crowers, broke off their blasphemous cryes against the eternity of Christ : as a Husbandman when he goes about to destroy deep-rooted weeds, fits himselfe with stronger tooles.

So our Euangelist made this divine instrument after a stronger manner, than any was before it, that it might thoroughly root up these weedy opinions ; and although they have, and may spring again (for you know ill weeds will come up of their own accord in the same ground, which was formerly cleansed) yet this will serue as a perpetuall readyng against them.

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But I will stand no longer upon earthly comparisons; since there rests one more eternall amongst the rest, which went before, and that is the most excellent, as proceeding from our Saviours own mouth: you may find it in the 3. cap. of S. Marke 17. ver. where James and John are surnamed *Bon-anges*, that is, sons of Thunder, which glorious title how fitly our Saviour disposed unto them, their future works declared: But chiefly our Euangelist, whose praise is sounded in so many places of the New Testament, in his Gospel, in his Epistles, in the Revelation, that rich casket of deep and wonderfull mysteries. So that these rare parts do rightly prove him son of Thunder, and extoll him in this priviledge above the rest, as the sound of Thunder differs from all other sounds, in place, in strength, in terror; and therefore is called *Vox Domini*, The voyce of the Lord. *Psal. 29.* So is the nature of this Gospell.

First, for place, it sounds from Heaven, because it is more full of Divinity.

Secondly, for greatness and vehemency, the sound thereof is gone out into all the world after such a manner effectuall, that it is confess by every judicious eare to be the greatest.

Thirdly, for terror, it shot a sure bolt to astonish the brains of Hereticques, and to beate down their insulting pride and malice.

It is said of Thunder, *Psal. 29.4.* *The voyce of the Lord is powerfull, the voyce of the Lord is full of Majestie, the voyce of the Lord breaketh the Cedars, yet it breaketh the Cedars of Libanon.* Behold here how the Lord out of the bottomlesse fountain of his power, hath powred such a part upon our Euangelist, as served to overturne the strongest forces of the Churches enemies, and to batter down all their Bulwarks upon their own heads, in spight of the Devils policy or power, who is the grand Captaine in all the armes of the wicked; whose pride although it be exalted as high as the Cedars of Libanus, and display it selfe in many spreading branches, yet the Word of the Lord being instantly applied, will be thunder to teare it up by the roots.

This president, this prooef we have from the timely application

plication of this Divine Gospell against such, who as proudly as falsely withstood the Deity of our Saviour.

This as it is a terroure and amazement to the seditious Sowers of false opinions, so is it an incouragement to the diligent reapers of true Doctrine : Saint *Cyrill in Oratione habit :* Ep. calis it *Astrum revera magnum, & apprime illustre, Astrum saluberrimum sis, qui in pietate acquirendis negotiantur :* A great, a glorious, and lucky Starre, to enlighten thole which are busied in searching out the right way, and ayme at the Catholike Faith : If therefore any man desire to sayle this way, let him take the Word of God for his Load-Starre, and so he shall over-passe all these tumultuous waves of error, and come safe to the Haven of Heavenny consolation.

The Word of Truth bath two operations in it, for it convinceth the obstinate, and comforts the faithfull ; it threatneth Damnation to such as pervert it, and promiseth Salvation to such as preserve it ; strikes horrour into the Conscience of the one, and puts gladnesse into the Conscience of the other ; it is to the heart as sweet musique is to the eare, or honey to the tast, according as *David speakes by experience in the 119. Psalme, For (faith he) thy Word hath quickned me, and againe, O how sweete are thy Words to my throat, yea sweeter than Honey unto my mouth.*

Heresies are the fruits of corrupted wits, and a signe of their alteration from good to evill (as it nature were changed in them : no marvaile then if the same Word sound terrible in their eares, as Thunder, which to those that are of a sound constitution in Religion, and retaine the true sente of godlinesse, sounds as it is in it selfe, sweeter than the sweetest Musique, for it is the Soules harmony, and hee which playes upon this string will make all the works of God to admire and approve him, deserving the like commendation.

Saint Chrysostome attributes to our Euangelist in these words, *Est ei Proscenium universum Celum, Theatrum orbis Terrae, spectatores Angeli & aut quicunque Homines Au-*

geli sunt, sunt aut fieri desiderant. That hee made Heaven his Attiring place, the World his Stage, Angels his spectators, and whatsoever Men or Angels, or desire to be made such.

Such is the happy successe of Gods faithfull Messengers, and all his Creatures , to whom this Message is sent, partake in the like-happinesse; If they become courteous and constant Auditors, to them it is the favour of life unto life, which to the wicked is the terror of death unto damnation.

The Thunder and Lightning of the Gospell is no astonishment to Faithfull hearts , but a signe of the Heavenly love and favour; and is sent to cleare the World from the Hellish clouds of error, for their better Light and wholesome living under the ayre of instruction : God hath sent us all into this World to bee the instruments of his glory, and our own good, and that we might prove so , hee hath furnishit us with such meanes as are every way necessary for a Christian combat, these are the Sacred Scriptures, to which in all kinds of Oppositions, Temptations, or Tribulation we may flee, as to a sure Sanctuary, from whence nothing hath power to pluck us, if we reigne not our hold : nothing can beat chefe w^tapons out of our hearts, unless we lay them downe of our own accord : For it is an Axiome in Divinity, *Nos est peccatum, nisi sit voluntarium.* It is not sinneselfe we fall into it voluntarily.

If then Heretiques or Schismatiques rise up against us, and strive to draw us to their part , wee have the Word of God for our hold, and let us make repayre unto it before the tryall come ; that if it shalld come (as you saw it before,) to bee a thing incident to the Churche) wee may know upon what ground wee stand , for otherwise a small matter will beat us out : and although wee bee free from open assaults in this kind , and a fiery Tryall , and a personall constraint (as I pray God wee may bee so still) yet let us so well provide our selves of this Spirituall munition : That if God should call out of this life , and summon us to his Highest Tribunall , wee may bee found to have the

the badge of his Souldiers; if not, wee shall have no admittance into his Heavenly Campe: But bee cast off as Vagabonds and counterfeits, to our endlesse confusione: to avoyd this, let us apply our selves to the meanes of Salvation, which are set before us, so run that wee may obtaine, so fight, as for an incorruptible Crown.

FINIS.



THE SECOND SERMON.

JOHN I. 1. In the beginning was the Word.

In the beginning of this Gospell doth partly resemble that of the whole Scriptures, inasmuch as Moses and our Euangelist do observe a like method of writing, although about a different subject. For saith Moses in the first of *Genesis*, *In the beginning God created the Heaven and the Earth*: So S. John, *In the beginning was the Word*.

There it is declared that this Universall frame was made by the Word of God, as when he said, *Let there be a Firmament, Let the dry Land appear, &c.* So here that the Word was with God, and was God, and that all things were made by it. There is mention of Darknesse and Light succeeding it, in the 2. and 3. vers. *And darknesse was upon the face of the deepe, and God said, let there be Light, and there was Light.* So here in the 5. vers. *And the Light shined in Darknesse, and the Darknesse comprehended it not.*

By which allegory the Euangelist fitly insinuates himselfe into his purpose of setting forth the Divinity of our Saviour, and therefore shews the difference between God and Nature, the Creator, and the Creatures, He being Infinite, and these finite; He subsisting of himselfe from all Eternity, these receiving their essence from him, in the beginning of time: Thus unfolds the mystery of the blessed Trinity so far, as to prove that the Son in his Humanity, was so much more than man, as before it hee was Coeternall, Coequall, and Consubstantiall with

with the Father. Although the Church before S. John wrote his Gospel, did constantly believe this according to the rule of Faith, which the other Euangelists and Apostles had delivered, notwithstanding there instantly rose up certaine Heretiques, who peremptorily opposed this doctrine.

The first of them was *Ebion*, about the yeare of our Lord 88. S. John then living, who upon the same occasion (as formerly I told you) endeavoured to make, our blessed Saviours Deity to appeare in a plainer and more eminent manner, then it did by any other writings at that time extant, which being accomplished, served both for a confutation of the rebellious oppugners, and a confirmation of the religious Hearers, to corroborate and strengthen them in the Catholike truth, for as S. *Austine* observes, *Tract. 3. in epist. 1 Ioh. Lac nostrum Christus humilis est, cibus noster idem ipse Christus, equalis Patri*: Christ in his humility is but our milk, but our meat in his equality with the Father. So to know no more than the history of the one, is not sufficient to make us grow strong men in Religion, unless we likewise rightly and throughly apprehend the dignity of the other.

The first three Gospels containe a sufficient quantity of milke, in that they exhibite the mortality of Christ, and describe his humane part at large. But this Gospell written by S. John, is that that serves us with solid meate, because it chickly discovers unto us his Divine part, and acquaints us with his Office, the vertue and power of his Incarnation, Passion, and Resurrection.

This is it which made the Church at all times strong and prevalent in the defence of that happy knowledge, against all those who strongly and impudently withheld the verity thereof. For those primitive Heretiques *Ebion*, *Cerinthius*, and *Samosatenus* being dead, who went about to depole the Son of God of his eternall Deity, and consequently themselves and us of the fruits thereof, though they pretended the contrary, being deluded by the Devils policy; yet their accursed opinions dyed not with them, but after sprung up in other plants of the same evill nature, as *Servetus* and the *Arrianes*, who traytorously corrupted those very places of holy

Scripture, to maintaine their positions, which were directly composed against them.

First, whereas S. John saith, *In the beginning was the Word*, meaning from everlasting, both before, and at the Worlds Creation, they deprave the place by interpreting it to bee meant, rather of the beginning of the Gospels preaching performed by Christ, and so would cut off his perpetuall goodness toward man-kind, as if he himselfe had but then begun to be, when he was concevied and borne.

Thus these Heretiques in their nakednesse, being set before us; I will only give them a blow now and then (as occasion requireth) and go on the right way to a plaine demonstration of the matter, for the better furnishing and enabling of all such as desire the sincere milke and meat of the word, that they may be nourisht and grow thereby. Forasmuch then as opinion (although weake in it selfe) many times becomes the mother of Heresies, when men grow strong and impudent in supporting her, it will prove a convenient method both in this and another Text of Scripture, to go through their improper significations to that which is proper and authentique, both to let the opinionate find the utmost of their wandering conceits and especially to make the truth shine forth, more clearly and effectually, by a comparison or collation with falsehood, as whitenesse being intermingled with black, seems more white, and the Sun breaking forth amongst the clouds, appeares more radiant: The same course will I follow here, more or lesse, as necessity shal perswade, not knowing whether the like occasion may be at any time amongst us, which S. Paul objecteth to the Corinthians. *First of all (saith he) when you come together into the Church, I heare that there are divisions amongst you, and I partly believe it, 1 Cor. 11. 18.*

But then there is some good to be drawn out of this evill, according to that which he speakes in the next ver. *Report of Heresies etc.*: for there must be Heresies amongst you, that they which are approved may be made manifest.

This is a particular accident to the Church, and brings these three utilities along with it.

First,

First, the manifestation of the well grounded.

Secondly, the reformation of the weake.

Thirdly, the conviction of the obstinate.

To returne now to my present subject, *In principio*, In the beginning. This also may be taken diverse wayes in an improper sence. First, for God the Father, who is the absolute beginning of all things, for to say, that the Son was in the Father, is a true position, and therefore saith S. *Cyrill in John*, *We understand the Father to be as it were the fountaine, in whom the Word is, even his Wisdome, Virtue, Character, Brightnesse, and expresse Image*; So likewise doth S. *Austin*, descant upon this place, *lib.6.de Trin.cap.2.* But neither of them do tye the place to this only exposition, but apply it as not contrary to truth, or as a prevention to others doubts; for they themselves in other places, expound it otherwise according to the literall sense.

But the reason why it may be thus conjectured is, because, in the Persons of the God-head, there is found a twofold manner of beginning, one in respect of the creatures, the other of the Persons themselves.

In respect of the Creatures, all the Divine persons have this priviledge, forasmuch as all together did both make the creatures, and do preserve and governe them.

But in regard of the persons themselves, the Father is the beginning both of the Son and Holy Ghost; both being derived from him in that Occconomical order, which our Articles of the Catholique Faith declare. Whereupon S. *Austin* in his *lib.4.de Trin.cap.2.* calls him *Principium & fons totius Divinitatis*, the originall and fountaine of the whole Deity, meaning as hee communicates it to the other Persons; and thus the Word may be said to be in the beginning, because it was in the Father, which cannot be denied for an Article of Truth in generall, but may rightly be denied to be the particular and proper meaning of the Word here.

The Euangelist making it plaine, both in this verse, and the verse immediatly following, where he saith, *The same was in the beginning with God*, where to avoyd a Tautology, a distinction must be made between the Beginning, and with God:

This especially signifying his being in or together with the Father, but that his eternity of being.

The second ambiguity or doubt may arise from hence, whether this Beginning doth imply the Wisdom of God, according to that of the Proverbs, *The Lord possessed me in the beginning of his ways, before his works of old*: or as the Septuagint turne it, *The Lord created me the beginning of his ways: I was set up from everlasting, from the beginning, or ever the earth was*, Prov. 8.12. where if we consider the Wisdom of God to have beene before hee produc'd the Word, by which all things were made, then it is necessary that we take Wisdome for the beginning, wherein the word was, for so likewise is the word of the same nature, most Wise, and infinite in Wisdome.

In the same manner speaks Orig. Tom. 1. in Job. it may serve for a glossie, wherein opinion shall read her own weakness. But the truth is, that the Wisdom and Word of God here are one essence, and had one beginning, or more briefly, are the same from eternity.

Thirdly, because the Greek word ἀρχὴ, in the Originall hath a double signification, being sometimes used for a beginning, sometimes for principality, or power; it may bee doubted for which of these it is set in this place, whether for beginning, according to time or dignity; if for dignity, the Adversaries themselves will embrace it, and confesse the Word to bee most worthy and excellent, *officii gratia*, in regard of his office; so they may confound the doctrine of eternity, but take away that, and we shall detract from the principall honour of our Saviour, which consisteth in this that S. John alleadgeth here, and again in the first of his Revol. 21. *I am Alpha and Omega, the beginning and the end, the first and the last*, saith the Lord.

I have done now with these ambiguities, and will proceed from the weaker positions to the stronger.

Beginning is here taken according to the literal sense, for the beginning of duration, or the creation of all things, as if our Euangelist did reply thus upon those Heretiques, which affirmed our Saviour Christ not to have been at all, before he tooke

ooke flesh of his Virgin Mother ; your cogitations are impious , O the Deceiver, and deceived ; the Lord and Christ whom wee acknowledge, was a subsistent in the God-head, before he became Man, subsisting of a reasonable soule and humane body ; for even then when at first God created Heaven and Earth , and all things therein contained, was the Eternall and uncreated Word.

Agreable is this to other testimonies of Divine Scripture, which describe the seniority of the Word : As that of the 110. Psal. *Ante Luciferum genui te, The Lew of thy birth is of the wombe of the morning. The Lord sware, and will not repent, thou art a Priest for ever after the order of Melchisedech : not thou shalt be, but thou art ; Again, the Lord possessed mee in the beginning of his way before his works of old, Prov. 8.22. Again, who is the Image of the Invisible God, the first borne of every creature, Col. 1.15 that is, begotten of his Father, before all creatures were made ; Moreover by the witnessse of his owne mouth, John 8.58. *Verily I say unto you, before Abraham was, I am ;* and again in the 17. chap. *Father glorify thou me with the glory which I had with thee before the World was.**

So that these words here, *In the beginning was the Word,* do expresly denote the time of the Creation , but implicitly they stretch themselves unto eternity, for because there was nothing temporary before this world was made, it followes, that if the Word were then existent, it cannot bee temporary, but eternall : So S. Chrysost. Hom. 3. in Job. *When thou bearest (faith he) that in the Beginning God created the Heaven and the earth, what understandest thou, but that he created those things, which before were not ? So when it is said of his only begotten Son, that he was in the Beginning, what canst thou understand, but that he was before all those things ? Inter alia non est creatum, sed illis per creationem incipientibus ipsum subsistebat : neither was he created, saith Dionys. Carthus. amongst these things, but did then subsist of himselfe, when they received their first Being.)*

This is the expresse meaning of the place, which Implicitly (as I began to shew) contains a lottier sense, wherein Be-

ginning is taken not definitely only, for the beginning of this Universal Fabrique, but indefinitely and absolutely; for whatsoever beginning, either the tongue can expresse, or the mind conceive. Herupon *Div. Tom.* in *Comment.* in *Job.* remembers the like interpretation. By this (saith he) that we read here, *In the Beginning was the Word,* is inferred, that whatsoever beginning of duration can bee possibly considered, whether it be of temporary things, which is Time, or eternall, which is Age, or of the whole World, which is continuation, or whatsoever can be imagined or extended through many Ideas of Worlds and Ages; even then was this Divine Word in his full force and vigour.

Briefly, as S. Austin speaks *Serm. 6. de Tempore, qui in principio erat, intra se concludit omne principium:* Hee which was in the Beginning, doth conclude all beginnings with in himselfe: Wherefore if any should be yet further curious to demand a certainty of this, as if it might be sought out, I answer that it is indefinite, and without relation, therefore altogether inscrutable Geometry can find no ground, no center here, to fixe her compasse on; Arithmeticke wanteth figures to make up this number; and for Divinity, she wants a tongue to speake, where the Spirit of God had not denied a pen to write.

It is so absolute, that I can call it nothing else, but *Principium sine principio*, a Beginning without beginning; even as God himselfe is stiled in Scriptures, *Primus*, the first, that he may be signified to be eternall, before whom was none, so eternity here hath put on the name of beginning, because before eternity was nothing, and that was before all things, whether can a man go farther?

Eternity is not of the same quality, with our inferiour distinctions of time and ages, whereof one ever succeeds the other, and is not, without a relation to the former; but when once we come to speake of an absolute Beginning, should wee refer it to any thing before understood, it presently ceaseth to be absolute; besides wee should procedere in *Infinitum*, (as the phrase goes) run forward to apprehend that which is Infinite, and so never come to our journeys end.

But

But it is time to stay here, and to end this one point with these bounds, whereunto the Scriptures lead us, nor beyond; let the Prophet *Micha* speak for all in this Prophetic of our Saviour; whose goings forth have been from the beginning from everlasting, *Mich.5.2.*

By all these passages you see how far the *Ebionites* and ~~A-~~
rians have strayed from the truth, who would deduct our Blessed Saviours everlasting perfection to a faintling of time, and more subtilly strove to eclipse this Doctrine by those very testimonies, which were brought in by the godly to make it more cleare and transpicuous; as I shewed you first concerning this very Text: Notwithstanding, there wants not another word here, to prove it further against them.

As there is some likeness between this Gospel, and the first of *Genesis*, in respect of their method and composure: So is there a greater dissimilitude, in respect of their matter and substance: for *Moses* being to speake of the creatures, doth therefore use a saying agreeable to that purpose, *In the Beginning God created the Heaven and the Earth*: But *John* about to speake of an eternall essence, useth a different tearme, *In the beginning was the Word*, not created, but was: What did therefore prohibit him to begin after the selfe-same manner as *Moses* did, but that he was to deliver a higher subject, with which the tearme could not possibly sute, neither could *Moses* say, in the beginning was the earth, because it was not at all; untill it was made: Nor *S. John*, In the beginning God created the Word, because hee knew it to be from everlasting, if then these Schismatiques had but taken due notice of the difference of these two words, they should easily have found our Saviour not to be a mere creature, as they held.

But if it had been written here or elsewhere, that at the beginning God made his Son, then might they have made choice of that foundation, whereon to build; but there can be found no such throughout the whole ground-work of Gods sacred Word; evident it is then, they did no more, then what other Schismatiques doe in these later times, prefer their own opinions, and build Castles in the Ayre. Our Euangelist therefore uses such a Word here, which includes matter enough

enough to confute them, and to confirme us ; to confound them in their errors, and comfort us in our Belief.

This only amongst all other Verbs is called a *Verb substanti-
tive*, and is more congruent to the infinit Nature of God, as
divers places of Scripture do affirme : but especially that
where the Lord declares himself unto *Moses* by this Name,
Ego sum qui sum, I am that I am, *Exod. 3.14.*

But seeing amongst the variety of times, which are derived from this substantive Verbe, the present time doth best agree with the incomprehensible essence of the Omnipotent ; why do's not our Euangelist rather say ? In the beginning is the Word, than *In the beginning was the Word* : following the manner of that saying, wherein the Lord revealed himselfe to *Moses*.

Here we must admit a distinction between God speaking unto man, and man speaking of God in these two places, in the first God speakes unto man to make himselfe known in his absolute essence ; in the second , man speaks of God to approve he was such, before we had power to conceive it : and does in another sort reiterate Godsown Words with a g-arefull confession.

Although (saith S. Austin Tract. 99. in *Iob.*) the Nature of God being immutable and inceffable, cannot receive these different Notes of time, *Erat & erit*, was and shall be , but only is , as that which is most truely , because it cannot bee changed, but remaines ever the same : yet for the mutability of times, wherein our mortall and mutable nature is conver-
vant, we do not falsly use to say that both he is and was, and shall be. For he is that permanent center of eternity, which equally beholds, or rather holds all these moments of time, as to many points running round in a perpetual circumference. This also may serve to moderate that disputation of the Philosopher *Plato* in his *Timaeo*, who affirmes Eternity to persist in unity, only time in number ; whereof those native species, was, or shall be, cannot rightly be assigned to God, but only the present tense, for they belong to the motion and generation of these inferiour things. *Eterna autem substantia sum quoniam semper, & immobilis perseveret, neque senior se su-*
quam

quam sit, neque junior, neque fuit hactenus, nec erit in posterum :
But the eternall substance seeing it continues ever permanent,
and immovable, neither becomes elder at any time, nor
younger, neither admits any of those contingencies, where-
unto corporall things are subject out of the very condition of
Nature.

To say therefore that God is, is most agreeable to his Es-
sence, and best consonant with his perfection, *Mores Divino*, af-
ter a Divine manner. But S. John speaks, *Mores humano*, after
the manner of men (to recall my first distinction) when hee
attributes the preterimperfect tense to the Divine Word, say-
ing, *Era & exiit a deo*. *In the beginning was the Word*, which
in this tense is most requisite; for the present time signifies
no more than *Rem actu praesentem*, a thing in present being, not
pointing at the Antiquity of it.

This our Author foresaw, and therefore prevented the Ad-
versaries exception, with a speciaall rule, that they might not
have liberty to apply it to what beginning they would, but
to that only which was before all other: moreover the rea-
son, why he rather used the preterimperfect tense *was*, then
the preterperfect *bath beene*, may thus be rendred, because
that doth so imply the time past, that it also signifies a per-
manency in duration, which this does not, if wee rightly
ooke into the nature of temporities: For the preterperfect
tense designes a thing to have been, and to be now perfectly
past, determined or ended (as the Poet hath it,

Nos fuisseus Troes, fuit Ilion; —

Signifying that *Troy* once stood in her perfection, but is long
since reduc't to nothing. But the preterimperfect tense de-
notes a thing to have been, and not to be yet determined or
abolished, but to continue firme: As our Author would
haue us to understand it here of an everlasting continuance, in
that he inculcates & repeats the same word foure times in the
very entrance of this Gospell, *In the beginning was the Word*,
then doubles it, *and the Word was with God*, then trebles it, *and the Word was God*; then redoubles it, *the same was in the be-
ginning with God*. Erat, erat, erat, ecco quater erat, ubi in-
signis

rit impius Hereticus quod non erat faith S. Ambro. lib. 1 de Fide ad Gratian. cap. 5. He was, he was, he was; behold also the fourth was; where then does the Impious Heretique find that he was not?

The last of these Heretiques (as I told you) are the *Arians*, whose blasphemy is, There was a time when hee was not, neither was hee before he nativity. I could run through a multitude of these prooftes, but I feare the time would overrun me, and for Believers a short Creed is sufficient, we have been taught thus much in briefe, that our blessed Saviour subsisted, as touching his God-head before the Creation of the world, therefore of necessity before his Incarnation; which was wrought by the operation of the Holy Ghost in the fulnesse of time, therefore this only may be defined; but the other, no winged thought can alpire unto, or inquisitive mind search out. Hitherto wee have laboured in enucleating and explaining the literal sensē of the two first words of this verē, which kind is commonly called the doctrine in all Texts: Hereunto the ordinary course is to adde the morall sensē, or such necessary observations, as may be derived from thence, & this is called the use of such a doctrine, to which the minde may retire, as a Scholar does from his close study, into the open fields, as well for recreation, as for meditation: Every verē of Holy Scripture hath his severall doctrines, more or fewer, and sometimes as many as there are words, which to handle severally without a confusion of the matter, brings more profit to the diligent Hearer, and yet I stand not upon those conceits and curious divisions according to Art: for they distract rather than limit the understandings of most men: But to follow the naturall passage of the Word, leads to the most direct and safest end.

This I have done sufficiently a little before and will prosecute the same in my future progress. You remember for what purpose I turned aside here, to introduce the morall uses together with the literall Interpretation, taking the advice of a learned Father, Greg. Mag. in epist. ad Leonarem, where he saith that whosoever speakes of God, that is, of matters pertaining to his worship, must be carefull to utter such things

things as may instruct the Auditors with good manners , and account it a right method of teaching, to detaine himself conveniently in that point, for edification sake, which he began to deliver. As all Rivers naturally keep a direct course to the Sea, but are many times by mans invention obliquely conveyed to some place, as imagine into a Garden , to water the hopefull hearbes and plants thereof. After the same manner must the Interpreter of the sacred volumes , observe a strait and direct course in his literall explanations, and then deflect the stremes of his oration, to refresh and stir up ~~mens~~ minds, with his morall applications. Of this more may be spoken in the Abstract, but first to shew the power of it in *Concreto* , or the matter in hand : we have proved (you see) our blessed Saviours eternity out of the Scriptures and Fathers, against the ungrounded oppositions both of Ancient and Moderne Apostates : But what acknowledgment shall wee make of this our belief, more than from the tongue only, Namely to be exercised in such visible actions of Piety, as may testifie the invisible comfort and exultation of the heart, for so great a benefit, as consists in the worth and dignity of that ineffable Word , which became our Redeemer. This profession of our Faith S. Peter adviseth us to make, and if ye call on the Father (saith he) who without respect of persons judgeth according to every mans work, passe the time of your sojourning here in feare ; for as much as ye know that you were not Redeemed with corruptible things, as silver and gold, from your vain conversation, but with the precious bloud of Christ as of a Lambe without blemish and spot ; who verily was preordained before the foundation of the World, but was manifested in these last times for you, 1. Ep. of Pet. 1.17. here is his Antiquity and excellency, which requires our conformity in manners and actions. And if the Heathen people do bestow so much adoration and service upon their invented gods and saviours, which are creatures, either formed immediately by the Divine power, Celestiall, as the Sun, the Moon and Stars ; sub-lunary, as Men, Beasts, and Plants ; or else such as are made by humane Art, as shrines and Images : with how much greater adoration and service and thanksgiving ought we to honor our true Lord and Saviour, who is no creature, but a Creator, who had not such a shallow beginning that it depends upon

records, but so deep that the most piercing intelligence cannot search into it, whose original we cannot conceive, much less explaine, otherwile than to say with our Euangelist, *In principio erat Verbum*, In the beginning was the Word; Othen let us be wholy rapt with the holy ambition of his glory, to admit the Faith, and admire the subject: that so we may be lead along in an humble and true sense, from his Antiquity to his person and office comprehended in this Word *Verbum*, the Word.

There are three speciaall termes in the Sacred Leaves, by which our blessed Saviour person is chiefly intimated unto us, and those are, the Son, the Wisdome, and the Word; the last whereof our Authour hath made choyce of in this place, to strengthen his Argument against the negative forces. For what reasons the subsequent passages shall unfold. The reasons therefore are three in generall. First, Because the manner how he is eternally begotten of his Fathers substance, is after the best sort that wee can conjecture, shadowed in that neare relation or affinity, which a word hath with the mind of man, wherein it is conceived. Secondly, Because he hath from the beginning of the world declared the will of his Father for our Salvation, either spirituallly, or personally. Thirdly, Because he is the chief argument of all the Word of God, and by this Name was already known to the Iews in the Old Testament, as by the word of the Lord were the Heavens made, *Psa. 33.6. &c.* *The Lord gave the Word, great was the company of Preachers, Psa. 68.12.* and innumerable other places: Concerning his Essence, which is the first point, and the greatest matter in controversy, two things are to be considered.

First, after what manner our Saviour Christ is called the Word, or what manner of Word he is.

Secondly, why he is rather demonstrated by that name, than any other whatsoever hath the faculty of speaking, expresteth the same by uttering words, for that is the effect of speech.

Now there are severall Essences which speak after their kinds, as God, Angels and men; so that each of these when they will produce their words: and in this sense first a Word is threefold, Divine, Angelicall, and Humane. Againe, there is a twofold kind of speaking, one internall of the understanding, another externall of the mouth; for we are not only said to speak, when

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we bring forth words with the tongue, but cogitations also in the heart, (thereupon we read, *The foolish body hath said in his heart, there is no God*, Psal. 53. 1. and again in the 9. Marth. 3. *Bebold certain of the Scribes said within themselvs, &c.*) So that by consequence there is a twofold word also, Mentall and Vocall, both of the mind and mouth. Although the vulgar being ignorant of this distinction, do commonly take a word in the latter sense for no other than that of the mouth. But let them note what S. Austin speakes to this end, lib. 15. de Trin. cap 12. *That Word (faith he) that sounds outwardly, is but a figure of that which appeareth inwardly, & to that rather doth the name of a word appertaine, for that which is delivered with the mouth of flesh is but Vox Verbi, the Voyce of a word, and is called so in respect of the other, from which it hath the derivation and apperancy.* Theremay be a word, I meane a mentall one, and known to the heart, without pronunciation, but there cannot be prouantiation without a word. Now therefore seeing I have shewed you the Division of a Word, and grounded it upon the testimony of Scriptures : let me tell you of which sort the Son of God is here understood to bee in respect of his Father. To say that he is a vocall and prolativ Word, such as we commonly use to expresse our selves one to another, is Heresie, as S. Hilary teaches in lib. de Synodis, *The Heretiques (faith hec) killing (for as much as lay in their power) the Eternall Son of God, profess him to be a bare Word only, as speech proceeding out of the mouth of the speaker, & insubstanti-va Vocis incorporalem sonum, and the incorporeal sound of an insubstantiue voyce, that he might be such to his Father, as by nature our usuall talkie is to us :* A worthy honour indeed, as good say, they would have him to be nothing, in plaine termes, as a sound is nothing without the understanding. But the same Father pronounces an *Anathema*, against all those that shall persist in this opinion : which Epiphanius also one of the Ecclesiasticall Historians discovers, Hæresium 73. saying that *Pau-lus Samosatenus and Marcellus* (two broachers of this error) had found an occasion now no more to call the Son of God *Filium verè*, his Son truly ; but taking a pretext from the Scriptures, would call him *Verbum & sermone ex ore*, a plaine vocall word : and therefore the Fathers which condemned them for this opinion, were enforced to distinguish the Son by his

Essence, and to make it evident, that he bath a substance, which a vocall word hath not ; and this *Tertullian* proves in his book *Contra Praxeam*, *Quid est sermo nisi vox, & sonus oris, &c.* what is speech, but a voyce, and the sound of the mouth, together with the other organicall instruments, and as our Grammarians call it, *Aer offensus*, a troubled Ayre or breath, to bee understood only by hearing, otherwise I know not what vvoid, empty, and incorporeall thing : But I say, that nothing empty, or vvoid, or that wants a substance, could proceed of God, who is all fulnesse, who is so great a substance himself, and made so many great substance by his very Word : As for example looke upon the very frame of the World, the Heavens, and the Earth, and upon particular creatures therein, which are all the operations of his voyce, for he laid the Word only, and they were created, *Psal. 148. 5.*

Then was our Saviours Deity lesse substanciall than the creatures ? was it no more than the Echo of his Fathers voyce, without an effect agreeable to his Nature ? No, hee was more infinitly than the greatest of those things, there can be no comparison made between them. Evident it is then, that S. John speakes not here of a vocall Word (as the Depraver interprets it) but of the true Son of God, whom the Father did not produce with any extrancall action of speech, according to the manner of that, when there came a voyce from Heaven saying, *This is my beloved Son*, *Mat. 3. 17.* For this did but pronounce unto us that he was so, nor can any such verball pronunciation become a Substance, or Eternall, or God, all which the Son is of his own proper Nature. *We must not therefore* (saith S. Austin lib. 3. de Symbolo & Fide) *understand this for a common word, such as we speake, which are no sooner turned out of the mouth, but they turne to Ayre ;* But marke that of *Damasen. lib. 1. Fid. cap. 6.* *Deus verbum suum ex se genitum semper habet, verè existens, vivum & perfectum*, God retaines his Word for ever, which is begotten of him, and is truly existent, living, and perfect.

Here then we may see that difference of words, which ariseth from the former division : So that althoough there be some correspondency between the first concession of a Word in the mind and the eternall generation of God the Son in the Father, yet hath it no consonancy with the forme of a Word in the mouth,

The second SERMON.

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mouth, which is made only to enforme the eare, for in this manner, saith S. Chrysost. Homil. 3. in Job. *There are many words, both of God and Angels, yet none of these is God.* The Divine Prophesies also and precepts are called words: But this is a personall substance, impassibly proceeding from the Father.

To conclud with *Ignat. Ep. ad Mag. Christus est Parvus Verbum, non prolativum, sed substantiale; non loquutio articulate vocis, sed operatio Deitatis, substantia /cicilis genitrix omnibus bene placens genitoris:* Christ is his Fathers Word not proлатive, but substantiall, not the sound of his articulate voyce, (as we conceive him to declare his Will) But the operation of his Deity, his begotten substance, in whom he is throughly pleased.

Thus I haue shewed you what eternity of that Word, which is our Saviour, and both the manner of Word he is, but not fully, for I shall next proceed to the reasons which are drawn à simili, from the similitude with our mentall conceptions: but a line or two for admonition being inserted, according as the Psalmist saith, *One day sets a Word unto another,* Psal. 19.3. will in that pause serue for a preparative to the future discourse, whence we may conceive, that somthings have passed here, which to be ignorant of, would brand us with the name of wilfull, especially in these dayes, when so much knowledge offers it selfe, but many shut their eycs at it, as they that look upon the Sunbeams, and think it sufficient to heare of Salvation, though they never know him truly by whom they must be saved. But beloved, we must consider, that we now live in the old age of the Gospel, and therefore must deaneane our selves, not as children, to beised with milk only, but as men able to digest strong meat, not needing to be taught every day the same Lecture, and to be still to learn the doctrine of Faith and Repentance in that common manner as they are become the subject of some mouths and eares; let your outward actions, your converstation to God and good works testify, that you have learnt these things by heart, and that you desire to be led forward to perfection, from one degree of Religion to another, from Vertue to Vertue, from Grace to Grace, and by that to glory.

FINIS.

THE
THIRD SERMON.

JOHN I. 1. In the beginning was the Word.

This Text consists of very few words, but containes so much matter as requires very many.



E left off at the very entrance upon those similitudes which are between the first conception of a word in our humane minds, and God the Sons eternall generation of his Fathers Divine Essence, wherein we will proceed only so far, *Quo pater licet compondere magnis*, as it shall be lawful to compare great matters with small, and things infinite with finite: Whosoever therefore (as S. Austin speaks, lib. 15. de Trin. cap. 10.) can understand a word, not only before it sound, but also before any image of the sound there be formed in the imagination, may hereby as by a mirour or glasse, perceve some likenes of that Word, wherof it is said here, *In the beginning was the Word:* Although our sight at best be imperfect in this kind, yet he that desires to attaine it, must not looke upon the fashion of our words, either as they resound in the eares, or are uttered by the voyce, or thought upon in silence; for the thoughts (if you trye them) can even faigne the noyse of the tongue, we must passe over all these to come to that prime word of a reasonable creature which as S. Austin saith again, lib. 15. de Trin. cap. 11. *nec prolativum est in sono, nec cogitatuum in similitudine soni, sed quod omnia quibus significatur signa precedit, & significatur de scientia qua monet in animo, &c.* Doth exceed all those

those signes either externall or internall by which it is signified, and is begotten of that very science which remaines in the mind, and remaines truly and properly mentall. This is the glasse wherein we may behold, though Enigmatically and darkly the eternally Divine Word, by those similitudes which offer themselves, amongst which there are also some dissimilitudes which will make for the clearing of the point.

The first similitude is, Even as man doth first bring forth his word in the mind and cogitation : So God the Father doth beget his Word by that understanding, which being most perfect, omniscious, omnipotent, and immense, comprehends both himselfe and all creatures.

Secondly, even as the word of our mind is produced intellectually only without matter or motion ; So likewise is the Divine.

Thirdly, as the produced Word of man doth remaine in the same mind wherein it was produced : So likewise the Divine Word doth verily remaine in the Father of whom hee is begotten, according as S. John calls him, *The only begotten, which is in the bosome of his Father, Iohn 1.18.*

Fourthly, even as the word of man is the image of that thing which he conceives, so the Word of the Father is the image of the Father, which he perfecteth by an infinit comprehension and understanding of himselfe.

Fiftly, as the word or conceit in the mind of the workman, is the beginning of working, so the Divine Word in the bow-some of the Father is the beginning of all his operations, as is said, *All things were made by it, and Without it was made nothing that was made.*

Sixtly, as there is no work which is not first of all fashioned in the heart (whercupon saith the Wiseman, *let reason go before every enterprise, and counsell before every action, Eccles. 37.16*) and yet there may be such an interpell operation without the externall worke following : So the Word of God might have beene without any creature, but no creature could have been without the Word of God, by which as saith the Scripture, *all things were made.*

Seventhly, as our conception of a thing endures so long as our understanding likewise endures ; even so is it with the

Divine Word : But the understanding of the Father continues ever perfect and indivisible, so likewise doth the Word, which is begotten of it, continue ever in the same Nature.

Eightly, as our word doth represent thole things which are apprehended of us, so likewise the Divine : But because (as you heard before) the Father doth produce his Word by that infinite knowledge, whereby he apprehends both his own essence, to wit, the Divine persons, and also all the creatures : from hence it comes to passe that the word doth eminently represent both his Essence, the persons of that Essence, and the Creatures also ; and so is the most cleare mirror or glasse, wherin we may behold them all.

There are the chiefe similitudes between our mentall words, and that eternall Word of God, which is his Son and our Saviour, between which nevertheless there are found not a few dissimilitudes : for as saith S. Basil cont. Eunom. It is impossible rightly to confer vise and corruptible things, to things celestiall and everlasting. and See Austin Serm. 190. de Temp. Deus cum affirmatur non potest estimari, cum comparatur non potest comparari, &c. God when he is esteemed cannot be esteemed ; when he is compared cannot be compared, that is, with any true and equal comparison.

The first dissimilitude therfore is, our word hath a beginning of time, for it does but then begin to bee, when it is formed in the Intellect : But contrarily the Divine Word is eternall and without all beginning.

2. Our mind is known to be more ancient than the Word, which it produceth : But the Father is not more ancient than the Word, which he begets : For so we read in Athanasius Creed, The Father Eternall, the Son Eternall, &c.

3. Our word differs in Nature from him that produceth : But the Divine Word is consubstantiall with the Father.

4. Our word is an accident inhering in the subject : But the Divine is an essence subsisting of it selfe.

5. Our word can effect nothing of it selfe : But the Divine is Omnipotent.

6. Our word is without life : But the Divine is Ever-living.

7. Our word is manifold, but the Divine one and the same.

For

For because our understanding is various according to the diversity of wordly things, therefore our words and cogitations also are various : But God with one only look doth view both himselfe and all creatures , which either are, or shall be, and therefore doth produce one only Word, which is most perfect and all sufficient. We speake often, whether it be inwardly in the mind, or outwardly by the mouth, because many occasions provoke us; but God hath freely spoken once, and by that once hath sufficiently express both his essence, and all other things depending upon him. Hence is that of the Psalmist, *Semel loquutus est Dominus*, God hath spoken once, *Psa. 62.11.* which S. Austin expounds, Once with himselfe concerning his begotten essence; but at sundry times, and diverse ways unto men by his various creatures.

8 Our words as well mentall as vocall do passe away : But the Divine Word continues everlasting, as does also his Wisdome and Power, from whence it sprung.

9 Our word is not our off-spring, but this Divine Word is the off-spring and Son of the Father : for as a son is that living substance, which giving action proceeds from a former, whereunto it is like according to Nature, so likewise is the Word, that everliving substance, which by an intellectuall act proceeds from the Father, to whom he is so like that he is even the same, and distinguished only by order.

Furthermore to view this point, as it appeares yet more plainly by a comparison, not only with those things which are conceived in the internall parts, but also of the internall parts themselves : Observe that the name of heart and womb, is attributed to the Father, wherewith he is said to produce the Word.

Concerning the first, wee reade in the 45. *Psal.* where the Prophet in the person of God (as most of the ancient Fathers interprets it,) speaks on this manner, *Erudivit cor meum verbum bonū*, which our English translates, my heart is enditing of a good matter, but according to the Latine, signifies *verbatim*, *my heart hath sent forth a good Word*: wherupon faith Austin in his exposition of this very *Psalme*, this hath God spoken, that thou mightest not thinke he wanted any conjugall help to the generation of his Son , and again, from whence doth God

bring forth his Word (which wee must understand to bee his Son) but out of his heart, or most intimate part: thus he: and yet we must conceive, that this is no other than his infinite understanding, for he hath no heterogeneall parts, but whatsoever is in God, is totally God.

Concerning the second, we read in the 110. *Psalme*, where the Prophet presents God the Father speaking thus of his Son: *ex utero, Ante Luciferum genui te*, which our English translates, *The Dew of thy birth is of the wombe of the morning*: but originally and word for word it signifies, *I brought thee forth of my womb before the Day-star*, that is, before there was any day-star, or before the beginning of times: But some man will happily demand whether this similitude be taken simply only from the womb of a woman, and not also from the loynes of man, for in every generation which goes before the birth of a thing, there is as well the active power, as the passive: yet the Scripture attributes this very teame unto the man, which may seeme to import the same faculty of bearing or bringing forth: as wee find it first in the 15. cap. *Gen. 4. ver.* where the Lord made a promise unto Abraham complaining that hee was childeless, and therefore must make his servant inheritor of his goods; *This (saith he) shall not be thine heire, sed qui egredietur de utero*, but he that shall come forth out of thine own womb or bowels (as we translate it) he shall be thine heire: and again to *David*, in the 2 *Sam. 7. 12.* *I will set up thy seed after thee, quod egredietur de utero*, which shall proceed out of thy Wombe or bowels: So likewise *David* of his son *Abfalon*: *Behold my son which came forth of my bowels, seeketh my life*, 2 *Sam. 16. 11.* and *Job* calls his children, *filias ueris*, the children of his own belly, *Job 19. 17.* But to understand the proper meaning of these places, we must note that the word which the Latins translate *uterus*, and in English is taken more especially for a womb, the Hebrews expresse by three severall denominations, *Betem*, *Megaim*, *Rechabim*; whereof the two former are spoken as well of men as women: but the third is appropriated to women only, & therefore in the fore-mentioned places where the generative part is described of *Abraham*, *David* and *Job*, who were men, the Hebrews use this word *Megaim*, as they do elsewhere *Tecbim*, *Psal. 132. 11.* which is common to both sexes, and signifies at large (as our vulgar Bi-

bles apply them, *ventrem & viscera*, the bowels and belly whereout man is said to produce his off-spring, but 'tis but *part pro toto*, a part figuratively put for the whole matter of propagation: But in the 110. *Psal. 3.11.* (where as before I explaine it) the Father is said to propagate his Son, they use this word *Begem*, which is taken especially for the womb or that place of conception, proper to the femall sexe only: from whence (to answer the former objection,) I say, is risen this comparison between the manner of that Divine and our mortall birth: and that upon these three reasons.

First, God may bee said to beget his Sonne as it were in the womb, and more properly in that kind than any other, as far as our rude speech can describe it, to signifie that he is sufficient to do this alone and in himselfe without the help of any other to receive his impression. He giveth both the matter and forme, and by his omnipotency are both parts of male and female, which are reduced into one, and assigned to the most worthy person: *Div. Thom.* writes thus, *lib. cons. gent. cap. 11.* of thole things which are required to the generation of children, some belong to the father, as the agent, and some to the mother as to the patient and recipient; but seeing the conception of the *Word* is according to this, that God throughly understands himselfe (as I shewed before) and that not by a passive, but active vertue, because the knowledge of God is, *non potestia sed altitudo*, not in any possibility of not being, but in the very act of being continually; therefore upon this reason the effect is masculine, though the similitude be feminine, and hence it is, that the sacred Scriptures do ascribe all thole things concerning the Generation of the *Word*, to the Father only, which in our carnall generations do joyntly belong to two, the father and mother; and therefore as in this place, generation out of the womb of the Father, is attributed to the Son: so likewise are conception and birth in some other places. This we find in the 8. of *Prov. 24.* under the title of *Wisdom*, which is proper to the Word or Son of God: *When there were no depths I was con- ceived, when there were no fountaines abounding: nether water: Before the mountaines were settled, before the hills was I brought forth.*

The second reason, why he is said to be begotten (as it were) in the womb is, because every son is begotten in a female womb,

and being begotten remaines there for a certaine time. After the same manner is the Word begotten in the womb of his Father, and therein remaines for ever, according as hee is said elsewhere to be the only begotten, which is in the bosom of his Father, and the Word that was with God.

The third reason may be, because a word is the conception of a thing, and conception is proper to the womb: Our Intellect therefore in the manner of a womb, doth receive certain intelligible formes from her object, of which as it were of naturall feed, our conceits or imaginations are begotten, but the most high God and Father of our Lord Iesus Christ, doth beget this his infinite Word in that infinite Womb, which is his Divine understanding, not by reception of any intelligible faigned forme or likenesse; but of his own Divine Nature, and a pure reflexion of his absolute Essence, so that by a reciprocall identity, both the Son is of the same likenesse with the Father, and the Father likewise with the Son, as he himselfe affirmes, *He that hath seen me, hath seen the Father;* and again, *Believe me that I am in the Father, and the Father in me,* John 14.9.11.

Thus doeth God (as it were) submit himselfe unto our shallow capacities, when as he attributes unto himselfe those humane parts, as the heart, wombe, and such like, which although they be frequently used in the sacred Scriptures, yet but figuratively and improperly by an *anthropomorphis*, or faigned similitude drawn from the members of man: Hence is that of Athanasius in *Oration. cont. Arianos*, *Conseruando est sacra Scriptura, humanum ea qua supra hominem sunt eloqui, & significare.* It is the custome of the Scriptures to expresse those things after the manner of men, which are above man; and the reason is, because that seeing our knowledge is guided by Nature, and our actions designed by the particularities of the body, how then could we possibly conceive those Divine mysteries, and operations, unless they were delineated in such a forme as might fall within the compasse of common sense; and therefore to prosecute this matter a little further for your better understanding, let us harken to S. Hieronim in *Psal. 110.* Inducing the Father speaking thus, *I have not a wombe, but I cannot otherwise declare my selfe a patient, unlesse I speake with humane words:* Besides, this makes for that distinction betwene a naturall and ado-

adopted son, for in respect of these comparisons, the Word is declared to be the naturall Son of God, his only begotten, as he is elsewhere described, who proceeded of his very substance, and as I may so say, of the marrow and reines of his Divinity.

To conclude with *Athanafius* in his Creed, Such as the Father is, such is the Son, and such is the holy Ghost, even one individuall Essence, and discerned thus; that the Father hath neither his Being nor Beginning of any other, but of himselfe; the Son eternally and incomprehensibly begotten of his Father, and the holy Ghost in like manner issuing from both.

Hitherto wee have endeavoured to manifest our Saviours Divine birth by certaine simile's drawn from the internall faculties of the mind, & parts of the body of man, which although it cannot be equalled by any, as it is in it selfe, but according to our capacity, it may be illustrated not only this way, but also by analogy with the effects of some insenitive things, so plentifull is the goodnessse of God in affording matter of instruction and necessary knowledge: *S. Paul* describing the Son of God, *Heb. 1. 3.* calls him the brightnessse of his glory, by a comparison from the light; and the expresse image of his person, from those artificiall portraits which are the true figures of such as they represent.

This admirable construction of the Word, *Salomon* likewise maketh under the title of *Wisdom*: For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty, the brightnessse of the everlasting light, the unspotted mirror of the power of God, and the Image of his goodnessse, *Wise. 7.25.26.* In all these losty tearmes, doth lostier Wisdome stoupe down to our feeble capacities, for none of these can reach it but by a *Mesaphor*.

First, the Wisdome or Word is stiled a vapour or pure influence, because it proceeds naturally from God, as an odoriferous and sweet smell doth from some precious unguent or flower: and yet saith *Enseb. lib. 4 de Demonst. Euang.* It cannot bee perceived otherwise than by the mind or thoughts, nor by the outward sense, howsoever but improperly: and hereupon like wise saith *Dionys. Areop. lib. de Divin. Nom. cap. 2.* That the Father is the prime and original Deity, the Son and Holy Ghost as branches of this fruitfull stemme (if it be lawfull so to call them) Divinely plan-

planted, and as it were Powers and Supersubstantiall rayes, we have received from the sacred Scriptures: But after what manner these things are wrought, wee can neither expresse nor c-steeme.

Secondly, Wisdome is said to bee a pure influence flowing from the glory of the Almighty, as a stremme from the fountain, but this also hath his difference, for it is *fluvius infinitus, & non profundus foras*, as S. *Cyrill* speakes *lib. 1 in Job. cap. 1*. An infinite stremme, nor flowing abroad, that is, of the same constitution with the spring, neither divided from it, after the manner of our naturall currents: As therefore the Father is the fountain, *ex quo*, out of which the Son was derived, so likewise is he the same, *in quo*, wherein the Son resides, even from eternity to e-ternity.

And thirdly, upon this reason he is called the brightness of the everlasting light, as brightness is an unseparable effect of the Sun, or naturall heat of the fire.

Fourthly, the unspotted mirror of Gods majesty, because as a glasse presents the true forme and gesture of the beholder, so doth the Son all the Properties of the Father, and therefore hee is called also the image of his goodness: (which is another pro-
perty or relative attribute, so tearemed by a reference to the creatures, upon this reason which S. *Ambrose* gives, *Quod non corpus in corpore, sed virtus in Filio tota cernatur*, Because the Fa-
ther is seene not corporally, but virtually in the Son; and thus must the Apostles words before have a spiritual interpretation, which affirme him to bee the expresse image of his person, A person being a distinct subsistence of the God-head, and so the Son which is another or the second person in the Deity, is ab-
solutely such according to Essence, as the person of the Fa-
ther is, and herupon our weake understanding conceives such a likenessesse to be between them, as is between a man and his pi-
cture or statue, which are many times so livelyly set forth, that the eye perceives no difference, but by instinct of the heart: But this is but a counterfeit likenessesse, not having like substance or life, and therefore neither according to this, can we appre-
hend the image of the invisible God, which (as this) is not of a different matter brought into forme by the hand of the Artifi-
cer, but is existent and consubstant with the Archtype or pat-
terne

terne it selfe : not fashioned by imitation, but confirmed rather by impression, the whole nature of the Father being printed in the Son, as it were with a seale : or according to the constitution of Arts and Sciences , which being wholly infused by the teacher into the Scholler, comprehends both within the compasse of perfection. Yet this similitude is not so rightly consonant, in respect of the space of time which is required to the perfecting of a Schiollar : rather this, such as is the nature of the understanding, which is hatch't in an instant upon the motions of the mind : for a conclusion observe this briefe collation of *Tertul. lib. cont. Prax. cap. 8.* God immediately brings forth his words as the root her branches, the fountain his streames, as the Sun his beames, neither is the branches separated from the root, nor the streame from the fountaine, nor the Sun-beame from the Sun, nor the Word from God. By all these similitudes hath pious and reverend Antiquity strove to illustrate this point, diving into it as far as humane knowledge might search with modesty, and the necessity of understanding the blessed Trinity aright, did require for as we must note that these and all other comparisons of the like sort, do infinitely come short of the Essence of Divine mysteries, so on the other side, that our cap. city being little and like, must be contented with things of like nature to enforme her in matters which are great, and above Nature.

This (we see) is Gods ordinance, who of his infinite mercy hath vouchsafed to stoupe down to our groveling judgements, when as he attributes unto himself in his sacred Word the parts and properties of man, yea and sometimes of merely vegetative and inanimate creatures , to bring us to a lively feeling of his mighty operations , a plaine instance whereof wee have now had in the Divine Generation of our Saviour, (that I may not go beyond my present subject) described after such a manner as is convenient for a naturall Son, not of man, but of God, whom therefore the Euangelist here calls the Word , to signifie what manner of Beginning he had, and what essentia l agreement with the Father , of whom he is eternally and incomprehensibly begotten , that so the blasphemous mouth of Heretiques might be stopt, and all believing tongues confess to his everlasting praiie and glory.

Hereupon ensues the second point to bee considered in the

first Reason : Why our Author applies this name λόγος or the Word, to the second Person in the Trinity, rather than to stile him as the Scripture does in some other places, the Wisdom or Son of the Father ; This I will discuss, having first shewed how many significations the Originall Greek word affords, thereby to prove our translation the most worthy.

Besides which there are three other of not much different quality : As first, Speech. Secondly, Reason. Thirdly, Definition, or the declaration of a thing.

In the first manner, *Tertullian*, useth it both in his book *cont. Hermog. & Præream & Erasmus*, long after him, in his Translation of the New Testament : *In principio erat Sermo, & Sermo erat, &c.* The etymology whereof should we follow, being so called, according to *Ibid.* *Quod sit ex verbis serie compositio*, because it consisteth of divers words set in order, then must wee upon a necessary consequence translate it Speech and not Word, as our English requires. But the former is more proper and more generally received, to say, *In principio erat Verbum, In the beginning was the Word, not Speech*, as we may see both in Saint Hier. D. Hilar. 2. de Trin. D. Cypria. lib. cont. Judeos, cap. 2. Lactan. lib. 4. de Sap. cap. 8. and many others, and not without reason, for Speech (as I said) consists of divers voyces, and shews a multiplicity ; but the Divine Word, being one Person, and the same for ever, is therefore better exprest in that which excludes a Diversity, and implies an Vnity.

If any shall object that a word is but a simple conception, neither can declare the whole purpose of the mind, and therefore is not a convenient title for the Son of God, where being the most plenary and perfect Wisdom of his Father.

I answere it to fall out true in men (who are not able at once to cast over the whole summe of their knowledge and intents, or to deliver it in a word) not so in God, whose Intelligence is such as in one act comprehendeth and compasseth all things, both in Heaven and Earth ; most fitly therefore is the Son, the first fruits of his infinite understanding, and the one receptacle of all his essentiall attributes described in a singular Word, whereupon, I doubt not to affirme that translation of the Fathers, which we follow to bee most agreeable to the Authors mind, and be preferred before theirs, who write *Sermo*, that is, Speech

Speech or discouerfe; as I proved it by naturall Derivation: yet I deny not but it may be so turned, without any impediment of the truth, especially to those that are truly grounded in the knowledge of these matters. Thus S. Hierom himselfe, whom we imitat, as the most absolute Translator of the Bible, applyes it, *Heb. 4. 12. Vixit enim Sermo Dni, &c.* if it be certain that the Son of God is our Mediator and High Priest, spoken of there as the subsequent line seeme to confirm, and some anciente Writers approve. Notwithstanding in this we follow him not *ad literam*, according to the letter, but retain only the sense, which we expresse in the former manner, laying, the Word of God is quicke and powerfull, &c. (as wee say here, *In the Beginning was the Word*) which whether it be meant of the Son, the Word in particular, or of the generall Word of God, the Scriptures, is a matter not greatly to be stood upon, seeing hee is the maine subject thereof, and give life and efficacy thereunto.

Howsoever, that he may be imprejudicably signified under the foresaid terme, we have the certaine authority of other famous Interpreters, such as were above named, and upon sufficient reason, because the Son is Partaker with the Father in all his operations, and having his essence communicated unto him, must needs also have a communion of all concurrence therein. I meane his God-like Wisdome, Will, Knowledge, Power, Perfection, and such like, which may well admit a Name, implying and including multitude.

This then (I say) may be used upon these considerations, but serves not so well to demonstrate his absolute Essence and personall subsistence, as to say, *In principio erat Verbum, In the beginning was the word*, both in respect of weake believers, which are to be instructed in this point, and obstinate Heretikes, which are to be confuted, as I shewed before.

Now I come to the second signification of the Originall Word λόγος, and that is *Ratio*, Reason or Vnderstanding, which is to be resolved as the former: for although the Sonne may be comprehended under this title, after the same sort, as he is under the title of Wisdome, because they seeme to import the same thing in man, and then by Analogy in God hereupon, and many reverend Authors have not doubted to refer it unto him:

*As S. Cy. l. de Vanit. Idol. amongst other nominall attributes, This (faith he) is the Virtue of God, his Reason, his Wisdom, his Glory, &c. and S. Ambr. exactly lib. de Iis. Filii 6.c. There is a certain word, that is, reason, of the Greeks called $\lambda\omega\gamma\Theta$, which distinguishes the Persons, or Names between the Father and the Son, the Son himselfe being so called: and Tertul. lib. con. Prax. 5. cap. speaking what the Father did before the World, *Ceterum ne tum quidem solus, habebat enim stans Rationem:* Neither then was he alone, for his Vnderstanding was with him: This also (faith he) the Greeks call $\lambda\omega\gamma\Theta$: Notwithstanding these and other Testimonijs, which might be alledged, such as agree well enough *via extensio*, that is in the largest sense, which I will summe up in that of Dionys. Areo. lib. de Divi. Nom. 7. cap. speaking of this very place, *Ratio Deus dicatur in sanctis Litteris, non modo quia & Rationis, & Sensus, & Sapientia induxit est, sed quia & omnium causarum in se uniformiter ante complexus est, &c.* God (faith he, meaning God the Son) is called by this Name Reason, the sacred Scripture, not only because he is the giver of all reason and knowledge, and understanding, but also because he joyntly containes within himselfe the causes of all things long before, and teacheth from one end to another (as faith the Wiseman) and displayes himselfe above all Knowledge, by the absolute meanes of his supreme power.*

Yet come we *vid intensionis*, Directly to the Authors purpose, and the present conversion hold out for best: For although the originall imply $\&$ Verbum, $\&$ Rationem, both word and reason, as S. Augustine himselfe affirmit, lib. 82. q. 9. 63. (as indeed in those copious languages under one generall voyce are contained many specials of necre affinity) yet all of them tend not so properly to one end, and must therefore be qualifi-
ed by a just judgment, according to the likeliest best reasons: So faith he of this, that in this place of S. John, it is better interpreted the Word, to signifie not only his necre relation to the Father, but also his corporative power in thosethings which were made by it: But whosoever Reason is truly reason, although not any thing be effected thereby.

Thus he and them (I say) it is a fitter tearme to shew the manner of his procession from, and conjunction with the Father (as you heard before.)

Now

Now I come to the third and last signification ; and that is Definition , which by reason of the former Resolution, I shall dispatch in a briefer method.

First, we must note what a Definition is, and that in a two-fold order, *Magis accurata, Minus accurata*, either more exact, or lesse exact : the one declaring the nature of a thing according to the essentiall parts thereof ; the other according to the properties, and externall causes and this is called a Description. Now although in the first sort the Nature of God cannot be defined (as the Schoole-men affirme) because it is incomprehensible, & faciliū à nobis in hac vita cognosci de Deo quid non sit quam quid sit, and it is far easier for us to conceive of God what he is not, then what he is, yet in the second sort , his Nature may be described, that is according to those properties and externall operations which are spoken of him proportionably to our understanding : and in this manner learning what the Father is, as far as his Word and Spirit reveales him, wee apprehend likewise , according to the rule, of our Catholique Faith, that the Son who is next unto him in order, hath the same equality of perfection whatsoever and howsover it be, so that in respect of this correspondence, first we believe him to be a most proper Definition of the Father, and then describe him after such a forme as we have received primarily from the Scriptures.

Thus *Gregor. Nazian. Orat. 4. de Theologia*, supposeth that the Word may be applyed unto him in this sense. Peradventure also (saith he) because the Son is in the same sort agreeable with the father, as the Definition with the thing Defined, for this is called *αὐτός*, For he which seeth the Son, seeth the Father, John 14. and hee is a short and easy declaration of his Fathers Nature. In conclusion, so we see he may bee understood according to the Canons of a lawfull definition, bat by way of *Tropologis* or figurative speaking (as it falleth out in all other Denomination) wherby we labour to explaine any Divine mystery: yet neither does this expression serve to set forth the purpose of the Holy Ghost in this place, the setting forth of our Saviours Divine Birth, so well as that we use. For *Verbum* of the Word (as it was before described) imports an efficacy and power, and internall union and communion, this not so.

Thus wee have imposed an end to all Controversies which might arise from these significations of the originall voyce, by shewing how far each of them may be admitted (and not unjustly) in the explication of the Divinity of Christ, and wherein they fail of the perfection, and aptitude to this end contained under our maintained signification of the originall. Fitly now I come to prove why the same is likewise preferd above those other entire denominations which the Scripture it selfe appropriates to the only Begotten of his Father; and first I will speak of wisdom: He is called the Wisedome of his Father in the same respect as he is called the Word: for instance; If a man could expresse whatsoever he understands in one word or conception, then should that Word be his Wisedome, because it would declare full as much as suffices to make a wisedeman, but this doth the Father: *Ergo, hereupon, Eus.lib.5.de Demonst.5.c.* *The Word (saith he) doth beare within himselfe the reasons of all things which are made, and therefore is nominated both the Word and Wisedome of God.* Furthermore, it being made evident by former discourse, that the Son is the Word or conception of his Father, comprehending himselfe throughly and fully; it follows therefore the Word thus wisely conceived in the Divine Intellect, should be also properly named his Wisedome: So having laid open their Essential agreement, why might not our Evangelist have said, *In the beginning was the Wisedome*, with as much light to the matter, as *In the beginning was the Word?* no, for *Wisedome* (if we take it with that reference to the creatures, as we do other attributes, whereof none suffices to discover unto us the Nature of God, *Ad intra*, as it is in it selfe) is a habit of the mind gotten not without help or industry and experience: So that it cannot signify either the immediate derivation or reall connexion of a thing. But the Word internall apprehension, is a quality which the mind hath by Nature so ingrafted therein, that it is no sooner a mind, but presently it begins to work upon some subject or other; and therefore better signifies the Sons immediate derivation from the Father, and their reall connexion together. This difference, I say, is urged only with a formall relation to humane constitution and capacity, for the Wisedome of God is not a habit, but a pure Act, nor his Word a quality, but his true essence: yea they are both one in him, which are thus
truely

truly distinct in us: But I need not speake more in the proofe of this point, it being sufficiently handled in a former explication of Reason, a word of the very same quality: why then did not our Euangelist use the Name of Son in this place, and say ἐν ἀρχῇ οὐδὲ μοι. *In the beginning was the Son?* This indeed is the most generall denomination whereby he is distinguished from the Father, whom it shewes likewise to have proceeded from him naturally, which name notwithstanding answers to his Person and manner of being, but as the other indirectly, and by limitation to the power of our capacity, that is, as far as we are able to judge of it by that mutuall conveniency betweene a Father and a Son in this world: But the reason why it suites not so well with the present intention S. Basils gives *In princip. Ioh.* Because if he had said, *In the beginning was the Son:* *Appellatione Fili cogitatio de passione generationis subjiceret, &c.* under this Appellataion had layen a thought of his passive generation, seeing all things with us are engendred both in time and passion, wherefore he purposly said the *Word*. This takes away all suspicion of his subjection to either. Let this suffice for this point wherein what we want of perfection, let us supply in prayer, that it would please the Lord to enable us more and more with that knowledge of his mysteries, which is necessary for our salvation, and that so (believing rightly in the Father, and whom he hath sent Jesus Christ the Propitiator for our sins) wee may behave our selves as worthy members of his Mystical body in this life, and afterwards be made partakers of all his purchased blessings, with those that see him as he is in the Kingdome of Heaven.

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FINIS.

clears out no contradiction between them : especially when



THE
FOVRTH SERMON.

JOHN I. 1. *In the beginning was the Word.*

Having formerly concluded the first reason why our Saviour Christ is called the *Word*, that is, concerning his Essence; I am now to speake of the second, why he is likewise so called, that is, in respect of his Office: because he hath from the beginning of the world declared the Will of his Father touching our salvation, *aut spiritualiter, aut personaliter*, either spiritually or personally. Spiritually, when (as the Apostle tell us) *he came in the dayes of Noah and Preached to the spirits in prison*, 1 Pet. 3. 19. that is, he infused such a portion of his holy Spirit into Noah his servant, as enabled and excited him to instruct the old world, and admonish them of their eminent destruction; so that preaching by another, hee is yet said to do it himselfe, as we may note also in the Prophets, even all that have been since the world began, because hee was ever either the matter or meanes of all their Prophesies and Revelations: but when he is said to declare the will of his Father personally, then he did it in a body of his own, he was the servant himselfe, for *he tooke upon him the forme of a servant, and was made in the likenesse of men*, Phil. 2. 7. and S. John I Ep. I. 1. *That which was from the beginning, which we have heard, which we have seen without eyes, which we have lookt upon, and our hands have handled of the Word of life; for the life was manifested, and we have seene it, and beare witnessse, and shew unto you that eternall life, which was with the Father, and was manifested unto us*: and this our Saviour himselfe being revealed all things necessary for our instruction, and

and deliverance, were likewise revealed by him (as he saith) all things that I have heard of my Father, have I made known unto you; John 15.15. and again, I have manifested thy name unto the men which thou gavest me out of the world: for I have given unto them the words that thou gavest me, and they have received them; and have known surely, that I came out from thee; and have believed that thou didst send me, John 17.6.8. This then is a reason why he is stiled the Word, *Ex Officio Dicendi & revelandi incognita Dei mysteria*, from his office of speaking and proclaiming the secret counsell of God: We proved before against Arius, Samosatensis, Marcellus and other grand Heretiques, that He whom the Euangelist here intimates unto us Christ Iesus, was not a vocall or prolativ word, but a true and lively substance, even as we read in the Nicene Creed, *God of God, Light of Light, very God of very God, &c.* Notwithstanding in the former respect he hath some similitude with a vocall word, because (as saith Epiphanius, Heres. 73. *Interpres est voluntatum Dei*, He is the Interpreter of the Will of God, as our tongue is of our mind; and S. Austin lib. de Fide & Symb. cap. 3. *As we labour to make knowne our mind by our Words*; So that Divine wisdom which the Father hath begotten, because by it the secrets of the Father are made known to us, is most fitly termed his word agreeably to that of S. Paul, *God who at sundry times, and in divers manners spake in times past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son, and the effect of speech is a Word.*

Now, the manner how he is so primarily and by reference to his Father, as our speech is to the understanding, *Nascitur, expresseth lib. 4. de Theolog.* Not only by reason of his generation vixit of passion, but also for his conjunction with the Father, and his power to declare all things: There are yet two other similitudes, which although they be of the same kind, may nevertheless be applyed not impertinently to give more light to the matter, that is, our vocall word hath its derivation, which our mind, which the Scripture confirmes out of the abundance of the heart the mouth speaketh, *Luke 6.45.* in like manner the Divine Word proceeded out of the bosom of his Father, as the Scripture likewise approves, *In the beginning was the Word, and the Word was with God: and Christ himselfe of himselfe, Exiit a Patre, I came forth from the Father, and am*

come into the world, John 16. 28. Secondly, our Word beares the Image of our thoughts, and what we speake is answerable to what we conceive; so the Divine Word is the true image of the Father, and every way agreeable unto him: But why is he called the Word? S. Basil askes and answers, *Homil. In princip. Job.* That the thing which proceeds out of the mind of God might bee made evident in him who is his expresse like-ness: Hence springs the reaon, why the Son was Incarnated, rather than the Father, or the Holy Ghost, for the Incarnation was to that end, that God might be manifested to the World, and you know to make a thing manifest is the part of a Word; The Divine Word therefore did worthily take flesh upon him, that he might reveale God to the World, the mysteries of the Deity to humane understanding.

Now although in these respects the Divine Word hath some resemblance with those prolativ words, wee utter by the mouth; yet doth it not come from the Father in that manner, that is, by any external production of voyce or sound, to say so, is *Hereticum Dogma*, an Hereticall position, for the mouth of God is not corporeall, but Spirituall, and indeed that mouth he used to this purpose, is no other than his Infinite and Omnipotent understanding, as I shewed formerly; in which sense the son of Sirach speakes also of this Wisdome or Word of the Father: *Ego ex ore altissimi prodigi, I came out of the mouth of the most high, and covered the earth as a cloud, Ecclesiast. 24.3.* S. Austin upon the 42. *Psalme* doth also compare this Divine Word, with the Word written, for these words of that *Psal.* *My tongue is the pen of a ready writer,* hee expounds of the Father, because he doth as it were write this his word in himselfe: For (faith he) seeing God utters his Word, which Word notwithstanding passeth not away like a sound, which is, no more heard, but remaines ever the same: God therefore chos: to compare it here, rather to that which is written, than that which merely soundeth, and therefore said not, my tongue is the voyce of a ready speaker, but the pen of a ready writer, to expresse after a sort the everlasting firmenesse and stability of what he meant: Seeing words only spoken betake themselves to flight, *nescit vox missa reverti:* but being enscribed they endure as lasting monuments to posterity: Moreover how swiftly and readily

readily the Father writes this his Word, the same Author thus notes. The readinesse of God is such, that nothing can equall it; for in Scriptures, letter is written after letter, sillable after sillable, word after word, nor go we to the second, till the first be finisched, *Ibi autem in Deo nihil velocius, ubi non multa sunt verba, nec tamen aliquid pratermissum, cum in uno sint omnia,* but in God is no ordinary dexterity, no going forward by degrees as in swiftest temporall things, in whom there are not many words, yet nothing omitted, sithence in him only are all things. upon these grounds it hath been made evident unto you, wherefore the Euangelist demonstrates the person of our blessed Saviour under this title of the Word,

First, (as I said) in regard of his Essence.

Secondly, of his Office, both being accompanied with most apparent markes of eternall Divinity.

He whose beginning is as unsearchable, as his Nature incomprehensible, who is every way too great to be encompassed by the armes of humane understanding, whose operations are to intricate to be discerned by the most quicke-sighted eye of naturall knowledge, whose omnipotent Word made every thing being of nothing, is (as it were) circumscribed in a word, that by the knowledge of that, which is so little and so easie to be conceived, we might learne to know him, both as hee is in himselfe, and hath shewed himselfe to us; every way the word or Minister of unspeakable happiness, the word of Power, the word of Righteousnesse, the word of Truth, the word of Joy, the word of Reconciliation, the word of Redemption and the word of Salvation: So that being to us instead of a Word, what is he not unto us, wherein wee may rejoice and triumph? The third reason is yet to be handled, which likewise explaineth the fitnessse of this Appellation, forasmuch as hee is the chiefe argument of the Word of God, the Scriptures in generall and under the same Appellation, could not but bee already known (as to us) to the Iews in the Old Testament, in whom all the promises of a blessed estate were made unto them. Therfore the Prophet *David* being perplexed, cryes out unto the Lord, *Quicken thou me according unto thy Word, Psalme 119. 25.* and again, *Let thy mercies come also unto me O Lord, even thy Sal-*

uation according unto thy Word, verse 42. So blessed Simeon who happily lived to see the eternall Son of God, the substance of all those promises, Incarnated, sings the same tanc, Lord now lettest than thy servant depart in peace, according unto thy Word, for mine eyes have seen thy salvation, Luke 2. a. 9.

His third reason is drawn from a generall view of the two former, and is not so much a naturall cause of the Name, as probable, upon the reverence it hath to the naturall, and for so much as it tends to the certainty of that knowledge which wee ever had of our Saviour Christ in those former respects.

Concerning the first branch of this point, that hee is called the Word, as being the principall matter of all both legall Propheticall and Evangelicall demonstrations, wherof the Scripture consisteth; it needs no other proofe than univerſality it ſelue, if ſo it be entertained with belief, the right hand of the ſoule, to apprehend theſe Divine mysteries. For Christ himſelf appearing to the Disciples after his Resurrection, when he had accomplished all things whiche the Scripture foretold of him; to conſerne this their witnessē to bee both true and plentifull, makes particular mention therocoſ. *These (faith he) are the words which I ſpeak unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me, Luke 24. 44.* Vpon the force of which testimonies being ſo abundant the ſecond branch is upheld, that amongſt the Hebrews he was rightly conceived of in both the kind of his perſon and property, witnessē (as you heard) the Law of Moses, the Prophets, and the Psalms, underſtood then hee was of them in that nature of the Word, wherein he is of us, that is, the eternally begotten Son of God, and our eternally ordained Saviour, but the diſference between their understanding and that which we now have, consisteth in matter of ſome, what they knew was first believed by Propheticall revelation, what we believe was first knowne by Evangelicall demonstration. notwithstanding their ſaints ſeemed to haue their faith implicit, as being wrapt up in expectation of the promife, our Faith is explicit, as being enlightened with the very complement and exift of all things expected. So that they are the ſame in substance, though diſferent in forme, and therefore the caſe stood no otherwife between them and us.

then

then as it does between him, which looks upon some visible object through a vaile or glasse , and him , that looks upon the same, the vaile being removed ; or as he that having some gratuity sent him by his friend wrapt up, together with a note what they are, is surely possest with the knowledge, of what he covets more to see, and having seen, finds them to be even such as he read them. But here now a greater doubt may as necessarily as fitly be resolved , whether the Divine Word were any way knowne to the Heathen Philosophers , who write many things that might seeme to import as much : on which the Sentence of many learned Authors have past (as it were) indifferently. This word (saith *Lact. lib. 4. de Sapien. cap. 9.*)neither truly were the Philosophers ignorant of : forasmuch as *Zeno* reports it the Disposer of Nature , the Maker of this univerfe, calling the same likewise Fate, the necessity of things, God, the Soule of *Jupiter*. & such like: So *Mer. Trismegistus* an exact searcher of the Truth, hath often described the vertue and majesty hereof. Thus *Lactani*. But what *Mercurius Trismegistus* hath delivered in this kind. *S. Austin* specifies *lib. 5. de Heribus cap. 3.* he writ (saith he) a book entituled *λόγος τέλεος*, that is, The perfect Word ; great is the name of this booke, because great is he of whom it was written , let us heare therefore what bee speakes of him, *Dominus, & omnium factor Deorum secundum fecit Dominum*, The Lord even the maker of all the gods, did also make a second Lord : Thus alluding as it were to the second person in the Trinity, the Word or Son of God , whereof wee speake : and a little after, *Therefore because bee made him first, alone and One, and that he seemed unto him good and full of all excellencies, he rejoiced and loved him exceedingly, as his only begotten:* and again in another place , *The Son of the blessed God, and of his good will, whose name no humane tongue can expresse, bee is God of, God, and Lord over all creatures.* And the same Author in his *Pymander*, where he calls God by the name of *Mens*, that is, all mind or understanding, being (saith he) most abundant with the fecundity of either sexe, being Life and Light himselfe, with his Word brought forth another all effecting mind, and powerfull Spirit. And again, *God is understanding, and the first fruite of that understanding is his traluent Word the Son of God.* Hereunto also we may joyn that triviall sentence of his *Mens genitiva*

nuit Monadem, & in eum reflexit ardorem, that is, One God hath begotten One only Son, and by reflecting his love upon himselfe, hath likewis produced the Holy Ghost.

These things at first view, one would take to be rightly and verily spoken of our Saviour Christ, his eternall generation, Omnipotent Power, and Immense Wisdome; but by what spirit they were uttered is hard for any man to conjecture: Moreover how probable it is, that he was known to the Platonists, another sort of Ethnick Philosophers, S. Austin shewes, lib. 7. conf. cap. 9. saying, that in their books he read, although not the same words, yet the very same matter confirmed by many reasons, as this of S. John, *In the beginning was the Word: and the Word was with God, and God was the Word:* A contrary sentence is hard to be settled upon this point; seeing the Magicians of Pharaoh seemed to declare as much of the third Person in the Trinity, when failing in the third Miracle which Moses wrought, they say *Digitus Dei est hic*, this is the finger of God, Exod. 8. 19. and the finger of God signifies the Holy Ghost, by whom he works, in which very sense Christ also used it, Luke 11. 20.

And so have diverse others conceaved *Plato* to have attained to the understanding even of three distinct subsistences in the God-head, which he expresses under three severall names, *the Highest good, the Mind, and soule of this Universe*; For he calleth him the highest good, whom we the Father; the mind or intellect whom we the Son or the Word; and that power which animates and quickens all things; he calis the soule of the world, which we (as we learne in Sacred Scriptures) do name the holy Ghost. But these things (faith Theodore lib. 2. de principiis) He gathered by some meanes out of the wisdome and divinity of the Hebrews, of which I will adde something hereafter.

Howsoever these and many other observables note to bee omitted for brevity sake, being such as you heare, the controverie seemes almost to bee brought to this answer, that the Heathen Sages were possest with a true evidence of the Divine Word, seeing also many Christian writers, considering those sentences to be so wonderfully rare, have even yeelded their approbation: which if it be true, how they should come to the comprehension of what they seeme to comprehend so rightly, must

must needs be effected by one of these three meanes: Either by immediate inspiration from God, or by writings of the Ancient Hebrews, Egyptians or Sybils, or else by suggestion of Devils, to whom there is no doubt these things were most apparent.

For instance, this is reported to be the answer of the Idoll Serapis to a certain Egyptian King: *Principio Deus est, tum Sermo & Spiritus istis, Additur aqua & haec sunt, & tendentia in unum: In the beginning was God, together with his Word and Spirit:* All these are coeternall and coequall. This Serapis called also Apis and Osiris, was (as I said) an Idoll or false god worshipped of the Egyptians in the forme of an Oxe, wherein the Devill amongst the rest of his Oracles uttered this also which you have heard, who being acquainted with that mystery of the Trinity, might not unlikely reveale in some sort to the studious of hidden matters.

But it is more likely upon consideration of what shall follow that the Divine Word was altogether unknowne to the Philosophers in that manner, wherein it is acknowledged of them, who kindle the fire of their zeale at the Altar of heavenly Revelations the sacred Scriptures, and increase it by these meanes which God ordinarily gives to his Elect; and therefore what they intended by this name of the *Word*, Philo Hebrewus an exact observer of all Philosophical reasons, makes plain enough: *initio lib. de Opific. mund.* God (saith he) having decreed to make this visible World, did first of all forme an intelligible patterne thereof, that so he might finish this corporeall frame, according to the likenesse of that, incorporeall and most like himselfe; which patterne he shewes againe to be the *Word*, which Plato meant, forasmuch as he affirmes it to bee no other than the *Word* of God then making the world.

As an Imaginary worke is no other than that devise of the Architect, whereby he thinkes to perforne it after that manner wherein he hath devised it. Thus Philo, of whom this proverb was raised amongst the Greeks, *η τηλαπων φιλοσοφει, η φιλον πλατωνει*, that is, Either Plato speaks as Philo, or Philo speaks as Plato; argueth the correspondency both of their opinions and eloquence: Likewise what the Platonists meant in this kind; *D.Thom. 1 q. 32: artic. 1. ad. 1.* makes as plaine, *In their booke* (saith he) *is found: In the beginning was the Word, not that it signifies.*

signifies the second person in the Deity begotten, but that hereby is understood the *Ratio Idealis*, or presupposed forme, according to which God created all things, wherunto they ascribed other attributes also; as namely, the *Divine Intellect*, the *Son of the chiefe Good*, &c. Or let it bee graunted, that *Plato* (who of all is confess to be Divine and Admirable in his writings) did speake many things of the blessed Trinity, yet was it far other wise than our Religion teacheth, whilst he makes certain degrees of the God-head, which in it selfe is most absolutely entire, most entirely absolute.

The first of all entities (which we take for God the Father, in respect of order) he holds to be an unbegotten beginning, Eternall, without derivation, depending on no other cause, which he calls one and the highest Good.

Then he maintaines a second Being, which he tearmes the first forme and understanding, produced indeed of the Prime God in respect of unity, but also consisting of it selfe in regard of entity, intelligence and order of a second Nature.

Afterwards he places that Being, which he calls the Soule of the World, as third in order and dignity, this also derived of the Prime God and first Being, in a certaine respect of entity and intelligence, and yet proceeding of it selfe, in regard of self motion or activeness.

Now although the Philosophers of this sect might not untruly affirme the Deity, to extend it selfe thus far, even unto three distinct subsistencies therein, (if it be possible for us to judge of their intent by their words) yet have they cleane mistaken in that manner of Being, which the persons have amongst themselves, soasmuch as they seeme by this discourse to make a distinction and inequality between them in those kinds, wherein (as we hold) they are coessentiall together and coequall. But why they (with other of the Ethnicks) besides one highest Good, which is God, did likewise induce a second mind or intellect, and third foule of this Vniverse, was surely or because they thought the creatures to receive their perfe^tion from a diuersitie, not from one and the sel^eame first cause, and therefore that their matter was especially from the chiefe good, their forme from an Intellectuall, and lastly, their motion from an all animating power, and so make (as it were) three diverse opera-

operations of the Godhead, as in it selfe, so in the constitution of these inferior things. Neither was *Plato* free from this thought, that the World it selfe, I meane that massy part, the Heavens and Earth, was an Intelligent living creature, indued with a soule and understanding; whereupon he called the same also God, and the stars in their order divine living creatures, and even Gods.

These their opinions therefore being throughly scand, tis an easy matter to expound their meaning to beof no such thing as a second person in the Deity, of the same substance, only with a different propriety of being, wherefore it is called *the Word or Wisdom of the Father*, but rather a second efficiency of the Godhead, or mentall impression, containing the Ideas and presupposed forms of all visible & invisible creatures. This is that they meant, though they calld it the second God, the Son of God, the word and Worker of the World, which are trancendent titles; all suitable to the Word, as we our selves esteeme of it, and that famous saying of *Trismegistus*, *Monas genuit Monadem, &c.* which to some concei's might seeme to imply as much as I said before, one God begot one only Son, and by reflexe of his love, sent forth the Holy Spirit, is that way but enigmatical, being so translated but by guess, and to shew it imports no such thing *Aquin.* gesseth better at their meaning thus, *One God hath framed this Whole World, for his own love sake*: for this (I conceive) to be the highest that Philosophicall reason could aspire unto, to search out somewhat of the Nature of God by his creatures, according to that of *S. Paul*, *For the invisible things of him from the creation of the World, are clearly scene, being understood by the things that are made, even his eternall power and God-head*, Rom. 1.20.

Hence I conclude that their knowledge in this matter being at best incompleat and imperfect, much unlike to that of true believers, was not attained by the first of those three meanes before mentioned, that is, supernaturall, but onely by the Light of Nature. By the second, namely the Oracles of subtill Spirits, it was possible for them to attaine somewhat to this purpose (as I shewed.) And so likewise by the third, namely by reading some part of the Sacred Scriptares (for the booke of *Moses* were translated into Greek long before *Platos* time, for

proofo whereof, Euseb. lib. 9. de preparat. cap. 3. alleageth the authority of one Aristobulus a Jew and Hebrew borne) or else by learning the same by an Interpreter; for, for this cause saith S. Ambrose in Psalme 118. did Plato himselfe travaile into Egypt, that he might know the Acts of Moses, the Oracles of the Law and the Prophets.

But the certainty of these passages I cannot stand to enquire now: let this briefly stand for a limit to all Controversie, which Clemens Alexand. inferreth lib. 1. Sermo. That howsoever the Philosophers committed many things to writing of a Divine strafne, howsoever they might take some part out of the Prophets, yet they acknowledged not so much, they attributed the same to themselves, as their own inventions, somethings they adulterated, others they pronounced as wisenmen unlearnedly, and with a needless mind of diligence, others they added of their own invention, all which argue profound ignorance, and prove them guilty almost of Pagan presumption.

To end with a second censure, which one of our own Church gives a speciall note, upon occasion of speaking how hazardous it is to credit the report of men in matters of speciaall beliefe relying on Scripture, Hooker Eccles. Politie, lib. 1. Sec. 13. Even those Historicall matters (saith he) concerning the ancient state of the first world, the Deluge, the sons of Noah, the Children of Israels deliverance out of Egypt, the life and doings of Moses their Captain, with such like: the certaine truth whereof delivered in holy Scripture, is of the Heathen, which had them only by report; so intermingled with fabulous vanities, that the most which remaineth in them to be seene, is only the shew of darke and obscure steps, where some part of the Truth hath gone. How much more (may I say) have they failed, where they offered to meddle with those stupendious Heavenly Secrets of the God-head, which Natures bleared eyes had never seen, had not God annoynted them with grace and supernaturall revelations. Notwithstanding to that which fame hath blown about of the Sybils, who were Heathen, I easily give assent, For how could they which delivered so many rare Prophesies, so truly of our Saviours Incarnation, Passion, and Resurrection, be altogether ignorant of his Person? how could they but know him, who they shewed so manifly unto others? To these Clem. Alex. ad joynes Histasperes also, who writ

many

many things most apparantly of Christ, and how many Kings should rise up against him (answerable to the Prophecy of *Laud Psalme 2.*) and should hate him, and those that bear his Name.

Thus much of the three necessary points of the Knowledge of Christ, his Person, Properties, and that assurance which was ever had of these amongst the sons of men, all comprehended under this sole appellation, *Logos* or the Word: But you may imagine peradventure too much time to have beeene spent upon this point, neither simply as upon one point, but also not so necessary as some other, which leſſe paines a great deale might have compast to your better liking: but I anſwer briefly not to your better profit, for the value of it appeares three ſeverall ways for our ſpeciall uſe.

First, to prove a naturall Knowledge of God by his Works, which the very Heathen had, diſtinguishing them with us from *Davids* Athcisticall foole who ſaid in his heart there is no God, *Pſal. 14.1.* Secondly, to make us wiser than they, by knowing him to be a Father, not only in respect of our Creation, but also of his begotten Son, who purchased our Redemption; and in that too ſurpaſſing his own peculiar people before the comming of his Son in the flesh, who neither ſo generally nor ſo evidently ſaw the things that we ſee.

And 3. to eſtablish us in the profession of our received faith againſt all impious oppositions & ſubtile impostures of hereticks, who have laboured to derogate ſo much from our Saviours worth, by holding him a mere creature; which is the end of all their conjeſtures: Some maintaining but one Person of the whole Deity, as *Noetus* and *Sabellius*: Others again, that the Son is God, not by eternall generation, but only by a temporall ordination before other things, as *Arians*, *Eunomius*, and the like: Others again, that he is like ſubſtantiall, but not conſubſtantiall with the Father, as the *demy-Arians*, that is, of like Eſſence and Na-ture with the Father, but not of one and the ſame in number, as one man agrees with another in the ſtate of humanity, but e-very mans ſtate is peculiar to himſelfe: which ſhould it bee granted of the God-head, we muſt of neceſſity make three Di-

vine Persons of a threefold Essence, and so by consequence exclude the Word and the Holy Ghost from their unity and equality with the Father, seeing that besides this one essence, whatsoever is, it is a creature, not God.

The same argument which our Evangelist first undertook against *Cerinthius* and the *Ebionites*, is of equivalent force against all these later opposites, maintaining the Person of our Saviour to be very God in each respect of Essence and properties : His Eternity we provke before, together with the reasons why he is called the Word at large, now we are to observe the Anchors third confirmation of this Argument, teaching where he was, *καὶ ἦν ὁ λόγος τοῦ θεοῦ, and the Word was with God* : But hereof we may say with the holy man Job, 28. 13. *Where shall wisdom be found, or where is the place of understanding, man knoweth not the price thereof, neither is it found in the Land of the living. The Depth saith it is not in mee, and the Sea saith it is not with me. But the Spirit revealing it is known by degrees in those things which follow; and first, by that which propo- feth the very place, where he then was in the beginning, and the Word was with God, which doctrine is cleare for the establishing of five resolutions.*

First, that he was not circumscribed in any one place, according to other things, where then *is with God*; therefore infinite and immeasurable like him : If it bee further demanded where God himselfe was before he made the world? Tertianus answers in his ad Prax. c. 5. in these words, *Ante omnia Deum semper erat, ipse sibi & mundus, & locum, & omnia, God before all things was alone, being both world and place and all things to himselfe; alone, because no outward thing besides him, nor yet alone, because his Word was with him.*

Secondly, it shewes that dissimilitude which is found (as before I said) between our words, and this Divine Word, ours being accidental; this substantial, ours being in us, not with us, this being God of God, both in him, & with him; even the Son of the same essence with the Father: So, that although he might be said rightly to be in God, for their mutuall participation of nature, yet the words go not so here, that no occasion might bee given of taking away the Hypostasis or substance, the propriety whereof is apparently shewed in this, *that the Word was with God, as one man.*

man with another, which cannot be verified of a bare word proceeding out of the mouth, because it is contingent and may or not be.

Thirdly, it shews the distinction of persons : for how shall that which is altogether one be understood as it self, with it self; this is wholly against reason : out of which *Sabellius* (of whose error I spoke a little before) is manifestly reprehended, who taught that the Father, Son, and Holy Ghost are but one person, & that that one person hath appeared sometimes as Father, sometimes as Son, and sometimes as Holy Ghost, or that it is called by these severall names, in respect of diverse functions and actions : But here that the *Word* (as *S. John* saith) was with God, doth necessarily & apparantly introduce two different persons, not two diverse actions, one which was, and another with whom he was, actions contrarily being not with, but from the Doer, and functions being the Doers accidentall quality, not his essentiaſl associate? therefore *S. Amb. lib. 1. de Fid. cap. 5.* *Quod erat apud Deum, non commixtione confunditur, sed maiestatis verbis apud partem solidam perfectione distinguitur, ut Sabellius obnoscatur* : That which was with God, is not confounded by commixtion, but distinguished by a solid perfection of the Word residing with the Father, to the end that

Sabellius might be mute, and (I may adde) all true
believers confess the excellency of the Son,
to Gods greater glory, and their owne.

greater comfort.

FINIS.



T H E
FIFTH SERMON.

**JOHN I. i. In the beginning was the Word, and
the Word was with God.**

Hrec of the five resolutions I handled arising from this Doctrine, *And the Word was with God*; now the fourth offers it selfe, which shews the procession or derivation of the same Word from the Father, insomuch as the Word is said to be with God, that is, the Father, not God with the Word; confirming the unity of their Essence, but cutting off all preposterous conceits of the Persons, that although the Father be not before the Son, and Holy Ghost in time and dignity, yet in order and economy, in which sense are those Sentences of the Fathers to be reconciled betwene themselves, which otherwise might seeme to be at variance: For one while they teach that the Father is the beginning of the Son, an otherwhile, they affirme that the Son hath Divinity and Essence from himselfe, and so is one beginning with the Father.

The cause of this diversity S. Austin rightly explaines in *Psa. 68.* where he discourses thus: *Christ in respect of himselfe is called God, in respect of the Father he is called Son: and again the Father in respect of himselfe is called God, in respect of the Son he is called Father, both in respect of themselves are but one God:* Therefore when we speak simply of the Word without his reference to the Father, we truly and properly affirme that himselfe is of himselfe, an absolute beginning: but when we note that relation

on which he hath with the Father, then we worthily make the Father the beginning of the Son.

Fifthly, this Doctrine declares the Word to be no creature; for all the creatures are *Extra Deum*, without God, but hee is *Apud Deum*, with God, i. in or within God himselfe. The Arian Heretiques (as *Fulgentius* teacheth, lib. 3. ad Moni. did impiously frame this exposition of the place, *The Word was with God*, that is, with him as an exterrnall thing, not in him as his owne Essence, but the same Author refutes it, and concludes in this manner, *Sic est Verbum apud Deum, sicut in mente verbum, sicut in corde consilium: The Word is so with God, as a word in the mind, as counsell in the heart*, i. as nearely as neare might be: The nature of which similitude was formerly discovered at large, not therefore after an outward manner, as a treasure may be said to remaine with the owner thereof, because it is in his possession: And although we our selves also may bee said to be in God, according to that of S. Paul, *In him we live, move, and have our being*, Acts 17.28. Yet are we far otherwise in him, then as his Word is; And although we are his off-spring also (as the Apostle reasoneth farther in that place) yet are we his off-spring in a far different kind to the Word. He is in the Father, because he hath the same nature with the Father, and is the same God; we live and move, and are in God, because we depend upon, and are preserved by him: He is his naturall Son, we his adopted; and this immediate relation the originall Greeke word signifies, *καὶ ὁ λόγος ἦν περὶ τοῦ θεοῦ*, that is, *and the Word was with or at God*, both which translations may bee derived from it to the same sense, implying that reall conjunction of two Persons in one Divine Essence, and that true manner how the one is mutually referred unto the other.

And thus having laid open the littell doctrine of these words, the morall doctrine interposeth it selfe, which according to the method hitherto observed, must be applied here before I passe any further, that the memory may be kindly entertained with a full view of all observations depending on one principle, and not be sent back after a long journey through other matters to the former.

This immediate conjunction of Doctrine and Use together being as necessary to avoyd confusion one way, as concerning

the

the Doctrine it selfe, the naturall passage of Scripture being noted, is sufficient to aveyd confusion another way. The necessity of deducing these morall observations from the fountaine of the Letter, I formerly exprest in part, in that you may see a little more tally, do but call to mind this one domesticall note: You know he which furnisheth a feast, brings not only meat to the Table, but drink also, for it must needs be an imperfect feast which wants either meat or drink: So he which prepares a spiritual banquett out of the Scriptures, does not only endeavour to feed you with the verbal sense, but also to revive you with other morall tractates of fit concomitaney, that perfection may be added to you by matter both of profit and delight: For the interpretation of the Letter is somewhat like meat of a more hard constitution: but the discourse of manners flowing from the nce is easier for digestion, like wine liquid and profluent.

Our Saviour having retained the people with a long view of his glorious Miracles, thought it as fit to entertaine them with one Miracle more for their bodily repast, lest they should faint in the way, *Matt. 15. 32.* Christ for the ornament of his Church, promises her rich bracelets, and describes the fashion of them thus, *We will make her borders of gold with studs of silver,* *Cant. 1. 11.* Now who will deny that the Catholique interpretations of Scripture are those golden bracelets, wherewith the neck of the Church is adorned, through which all divine colloquies are sensibly conveyed unto us; nor is it sufficient for these to be made of gold only, which is an Embleme of the littell sense, unless they bee checkered also with bars of silver, which is an Embleme of the morall sense: according to the Hebrew, *we read it;* *Argenti punctis distincta;* that is, distinguished with points of silver; and who knows not the necessity of thosefull points in dividing the Word, for the clearer distinction of one native sense from another?

The first and second silver points were inferred in those golden words of our Euangelist, *In the beginning was the Word:* the third follows in these, *and the Word was with God.* Even as God hath his Word or Wisdome, which was ever present with him; so we in some measure have ours also, which we ought to make the companion of all our actions: As God endewed *Adam* with that rare perfection of mind, which was sufficient to beautifie

beautifie a humane creature; and to conduct him in right paths, so on the contrary by Adams fall have we lost the greatest part of those endowments, yet are we not left as blocks, or unfit instruments for his grace to work upon, but have still that vigour of reason, and understanding, which if we employ not in matters conduced to his glory, will serve and make us inexcusable before the Tribunall of his Justice.

Now what the word of our understanding is, if thou enquirest, mellifluous S. Bernard teaches thee, *lib. de consider. cap. 3. Verbum tuum consideratio tua, & quidem punctum hoc est unde pendet Eternitas*: Thy Word (saith he) is thy consideration, and that is the center whereon Eternity insisteth: for they which devote themselves to the contemplation of endless things to come divert, with might and maine (as they say) from the vanities of the world, assisted by grace, embrace Repentance and the love of God, and to escape the eternity of punishment, and obtaine the eternity of true pleasure.

As on the contrary they which without this better consideration like Moles wanting eyes, run on through the vaines of the Earth, bend their studies wholy to earthly profits and delights, do even insensibly fall into many holes full of sin, and at length into the bottomelesse pit of confusion: *If the Blind lead the Blind* (saith our Saviour) *both shall fall into the ditch, Matth. 15.14.* If a blind understanding lead a blind appetite, both shall fall into a reprobate sense, or as Job speakes, *They perish for ever without regard, Job 4.20.* That beast which doth not ruminante or chew the cud, was called uncleane in the old Law, *Lev. 11.* and the beast which doth not ruminante is a figure of the man which doth not consider: if a beast be uncleane, much more is a man, the one but by reason of legall ceremony, the other of spirituall impiety. The Swine (as it is in the same cha.) cheweth not the cud, a sordid creature, and delighted chiefly with natures excrements: Behold an image of libidinous men, who like Swine ruminante not, that is, neither weighing the present filthinesse of their sins, or the times of their never-dying torrows. *Would to God (as Moses wisheth in his Song, that they were wise, that they understood this, that they would consider their latter end, Deut. 32.* Would to God they would erect to themselves a watchtower of consideration, from whence they might

bchold their approaching evils, then surely would they bid Adew to the bitter pleasantnesse of concupisence, and be ready to entertaine the pleasant bitternesse of contrition ; for iniquity repented off, goes free, unrepented makes a rod for it selfe, which the hand of the Lord layes on, as he told Israel sometime by the Prophet : *Thine owne wickednesse shall correct thee, and thy backsliding shall reprove thee : know therefore that it is an evill thing and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee,* saith the Lord God of Hosts. Jerem. 2. 19. *Thrice happy bee which can sing with that kingly Prophet, I have considered the dayes of old, and the yeares that are past : I call to remembrance my song, and in the night, I commune with mine owne hearts, and search out my spirits,* Psal. 7. 5. 6. O happy and best replenished mind, which reputes the Meditation of these yeares and dayes, for her richest treasure ; for as faith the Author of that book entitled *the Looking-glaſſe of a sinner*, which is attributed to S. Austin Tom. 9. *Meditatio nihil aliud est, quam mentis ditatio*. Meditation is nothing else than the minds ditation or enriching, and it may well be so conſerved, which (as S. Bernard elsewhere lib. 1.) purifies the heart, governes the affections, directs the actions, composeth the manners, adorns and orders the whole life, searches out the truth, and diſtinguiſheth the ſame from error. Briefly then ſeeing it hath pleased the Author of all goodness to confer on man this excellent gift of conſideration, whereby he tranſcends other creatures ; and laſtned it in the mind, as the prime word or faculty thereof ; Let us ci- pecially uſe it to his glory, and our owne good expected at his hand in the retribution of a ſupernaturall happiness : I might here ſtrike failes upon a whole Ocean of diſcourse flowing from this ſubject, but Ile obſerve the course that Marriners do, who having undertaken a voyage, returne as ſoone as they can with ſome reasonable prize, and upon a fresh occation tread the ſame path.

So I having undertaken herein to follow the naturall tract of the Scriptures, whereof there are many places being compared ſuitable in matter (for upon this congruity much of their authority dependeth) eſteeme it ſufficient to apply this matter partly to one place, and partly to another ; that ſo understanding, and memory may be joyned friends to opportunity and tra- vaille ;

vaile; and so I come from the precedent member of this gene-
rall Doctrine, *And the Word was with God*, unto the subsequent,
And God was the Word. This our Vulgar Translation according
to that of Beza, reads otherwise thus, *And the Word was God*,
placing that last which in the Originall stands formost. Yet is
this our inversion no alteration of the sense, but an illustration
rather.

Prefenting first the Person unto us about whom the contro-
versie arose, then the Substance, (for the Adversaries of this Do-
ctrine would have the same Divine Essence not enlarged be-
yond the one Person of the Father) therefore it may be thought
the plainest way to refer the Person (for distinction sake to
the Substance) though otherwise to refer the Substance to the
Person, be in matter all one, since neither can be without ei-
ther: Thus to say *God was the Word*, or *the Word was God*, as
S. John elsewhere, *God is a Spirit*, John 4.24. or the Spirit is
God, are *propositiones equipollentes*, equipollent propositions, that
is, of like joyce, because the Tarmes whereof they consist, are
such too. But the Euangelist intending to go on with a contin-
ued proose of our Saviours Divinity, why doth he make this
conversion of tarmes, by assuming that for his subject which
should have stood for the predicate?

I answer (the sense remaining both ways entire) that both in
the number and fashion of these three solid positions, wherein
the nature of the Word is described, according to each degree
of inward perfection, he might perchance allude after a sort to
that mystery of the blessed Trinity, as the persons are conjoyned
in orderly succession each with other; So in like manner knitt-
ing these together, that looke in what word the formest en-
ded, in that the next following shoud begin: as you may ob-
serve plainly in that method wherein they are originally deli-
vered, *In the beginning was the Word, and the Word was with God*,
and God was the Word. But to omit farther conjectures upon the
forme, that we might proceed joynlynt in the matter.

In the first of these propositions, the Euangelist purposely
shewes the Eternity of the Word, in the second his society with
the Father, in the third now his Essence and Divinity, each by
it selfe, that nothing might be wanting to our compleat under-
standing of him, whom we ought to worship for our true God

and Saviour : In handling the former, this point hath many ways layed open it selfe, so that in respect of right believers it needs no farther prosecution, 'tis an argument of learning enough religiously to confess that the Word was God, or God was the Word, that the Son who differs from the Father in his manner of Being, is yet the same with him in the Essence it selfe, that hee is another Person, yet the same God.

This being first taught and maintained by the Church, was by some defective and putrid members thereof perverted, and our Saviour (whom yet they acknowledged for a Saviour) reckoned in the ranke of creatures, whereof none hath power to save, be they in the highest degree of Men or Angels. Though to be a Redeemer, a Mediator, and a Preacher of these Heavenly mysteries, be an office in regard it was undertaken for mans sake, yet is it such as agrees with none but God himselfe ; and therefore the Father by an eternal decree assigned it to his own Son, who is one with him in the nature of God, though inferiour to him in the nature of man, this notwithstanding being combined with his Divinity make but one Person of the Son, which one Person in respect of his Divinity was from everlasting equall with the Father, according to the Text, *In the beginning was the Word, and the Word was with God, and that Word was God.* Diverse (as I told you) have been the authors of error in this point, and as diverse the errors themselves. Therefore to recollect them all into one summe, and by the generall to descend more profitably to the particular matter now in hand.

As there are foure things concurring to make compleat the whole state of our Lord Iesus Christ, as he ought to bee understood of every one which professeth himselfe a Christian; namely, his Deity, his Humanity, the conjunction of both, and the distinction of the one from the other thus conjoyned : So foure principall Heresies there are, which have in those things withheld the Truth : *Arians* by bending themselves against the Deity of Christ, *Apollinarians* by maiming and mis-interpreting that which appertaines to his Humane nature, *Nestorians* by renting Christ asunder, and dividing him into two persons, the adherents of *Euniches* by confounding in his person those natures which they should distinguish.

Against

Against these there have been foure most famous generall Councils; the Councell of *Nice*, *An. 325.* to define against *Arians*, against *Apollinarians*; the Councell of *Constantinople*, *Anno 381.* the Councell of *Ephesus*, *431*, against *Nestorians*, against *Eutychians*, the *Chalcedon* Councell, *Anno 451*: within the compasse of which forenamed Heresies, whatsoever touch but the Person of our Saviour, whether they have sprung up in these latter or former times, may bee easily confined, for there are severall Partakers in each of these, which match under their severall colors. But the three last not concerning this place, which I am now explaining, I will remit them to such principles of Scripture as shall yeeld native matter for their arraignment and conviction, and dispatch the first sort, which absolutely oppose our Saviours Divinity, and deny that the Word was God.

Of these (as of the rest) some are more ancient, some of later birth, and as every wit hath some different straine from other, so every oppugner of this Doctrine had some different conceit hereupon, whereby they impaired more or lesse from the dignity of the Persons; such is the nature of falsehood, which whilst it gathers many forces against the Truth, layes open her own civill discords.

The first of these, *Ebion* and *Cerinthus*, were of opinion that our Saviour was but merely man. The rest, although they held him to be somewhat morethan man, yet but a creature, who had the Divine properties, but by accidentall participation, not by Nature; if sufficient resistance had not been made against the first, then doubtlesse the Controversie had stood still there, that in the person of Christ there was no conjunction of Godhead with man-hood; but that being quelled by the Apostles doctrine, and the universall entertainment thereof by every particular congregation of the Faithfull (as the others were afterward by generall consent or counsell) in processe of time some new wits began to invade this sacred tenent after another manner, more subtile than the former, nor lesse impious; more subtile, because they thought to take us (as they were themselvs) with the opinion of a false god, nor lesse impious, because they durst stand in their errors against the plaine and manifest prooofe of scripture.

The names of the heads in these factious oppositions I delivered before, together with their severall resolutions, as far as they concerned the place then discussed : The Father and the Son distinguished in their unity, united in their distinction : *The Word was with God.* It shall not need therefore to repeat more of them here, than such as concern this place, the Father and the Son not dissevered in their Essence, *And God was the Word;* This proposition undermining thebuilding both of *Arians* and other in order, which interdict the absolute Divinity of the Sonne, wherefore they counterpole it with many subtil engines : and first of all the *Arians* do apply here a certaine faigned and unheard of disjunction or blotting out some part of the sentence (whether the coy ners of an unjust *Index Expurgatorius* learn't by this Example, I cannot tell, but tell I can, it is practise as base) but to let them passe, the former (as S. Austin teaches, lib. 3. de dol. Christ. cap. 2.) do pervert the words of the holy Euangelist, extinguishing the conclusion of them thus, *In the beginning was the Word, and the Word was with God, and God was.* Here they make a full point, that happily they might not be pointed at, for notwithstanding so manifest a proofer, the following position they begin thus, *Verbum hoc, this Word was in the beginning with God:* With which sacrilegious point they disjoyne (as much as in them lyes) God from the Word : O detestable ! *At quid non impia pectora coget Heresis?* but what will not Heretic, affected opinion enforce wicked hearts to enterprise ? What darknesse will it not poure upon selfe-inflamed spirits ? What Scriptures will it not wrest to a contrary sense ? Which (as Tertullian speakes) *Sic semper Evangelia dum emendat vitia,* does alwayes thus deforme the Gospell, when she takes upon her to correct it, adulterates it, while she thinkes to make it legitimate : who may not see the ambitious folly of these men, striving to eclipse so cleare a part thereof, and to cut off that light from thence, whose projected rayes, Reason it selfe might discerne to be rather obscured by some sinister cause than deficient in their own nature. For what pretence could there bee of any need to insert this proposition here by it selfe without an Appendix, that God was, since it is most apparant to all, not the very Heathen excepted, that there is a God, and S. John had already supposed as much in that he said, *the Word was with God:* besides,

besides, who sees not, that his intent was to discourse, not of the beginning of God absolutely, but respectively of the existence and nature of the Word: which therefore he begins to speake of, before he speaks of the Father, because the question arose not concerning God, but concerning the begotten Word of God: for no man amongst them ever doubted of God simply, but of God, wch is God of God, i. the Word which proceedeth from the Father. This bulwark being oreturnd, the incensed enimis erect another with as little advise (like desperate men meaning to try all their forces at once) If it bee granted that both the sene and sentence were incomplet, unless the Euangelist had composed it so, that not only *God was*, but *God was the Word*, yet say they, that the Greek word *τός*, in the original, wch signifies *God*, was set without the usuall article over the head, & therfore intimates not the true God, but only by participation, which participated Divinity they admit in the Word, and no more. But S. Cbry. an exact Grecian doth beat down this fraudulent *Trophy* by his autority, who answers that there is no need of the Greek article to make that word *τός*, to signify the true God, inasmuch as it is a matter of no controversie to leave out that in one place, which hath bin sufficiently noted in others; nor do I think, that the penman, whose hand first committed this to writing, was occupied in the least doubt of such a cavill, how truly undertaken not to be made evident, but how falsly prosecute, even obvious to every learned eye, which will but marke the absence of this article in many places of the New Testament, even of those most carefully coppied out of the originall, where the same word expresseth without all contradiction the most entire essence of one immutable and indivisible God-head: Then must these forged cavils fall down before authentique simplicity, as *Dagon* did before the Arke. But what wil not graces-wits adventure in defense of affected opinions? *Arius* perceived by plaine evidence of Scripture (for all hereticks believe the Scripture, though they mis-believe it) that our Saviour was priviledged with many divine and supernaturall excellencies, wherefore he could be content to extoll him as far above man, as humane conceits could reach, but to pay him the due honor of God, this was odious unto him. *Hock Ec. pol. l. 5. S. 52.* he could be contented to say, *that besides Gods own eternall wisdome, there was a wisdome which God created.*

The fifth SERMON.

created before other things, to the end hee might thereby create all things else, and that this created wisdom was the Word that tooke flesh, but to confess that this wisdome was also God the Creator, this was against the Haire. And therefore neither did hee spare to pervert Scripture it selfe in that manner as you heard before, nor to enforce all other objections which naturall wit or policy could any way invent. I could willingly stay here from pursuing the error of these extravagant spirits any further, but that, like the monster *Hydra*, whereof the Poets write, it springs up in new heads, the former being cut off, which to strike at, will yeeld more satisfaction than ease, to avoyd, especially since matters of so great consequence, cannot be made any way more plain to the understanding, than by inference of the contrary tenents; this way being more necessary for the unfolding of some points in difference, than every vulgar wit can readily conceive. Let it not therefore move such to derision, but rather to a jealousy of their own ignorance, and a speedy care to better themselves by all meanes in all necessary knowledge.

If therefore we stick to that constantly, which before was induced out of the Scriptures, and the consent of the Catholique Church, to shew that the Essence of one God is simple, and individuall, both in the Father and the Son, and consequently in the Holy Ghost, and again, that each of these are different from other in a certain propriety of their person, the gate will easily be shut against all more ancient Authors of these divisions. But not long before our times there have started up some phrenitike brains, as *Servetus* and the new *Arians*, (as they cal them) who have inwrapt all things in new delusion; therfore all men in the Church it is good for, to have some notice given them of these errors, wherinto they may as easily fall through ignorance, as others have done through wilfulnes: but I'll only turn the vaile aside for this time, & look in upon them, forasmuch as they cannot be other than such as must needs be generally comprised under the former, nor with a broader eye, than as they touch this part of the Doctrine directly. The very name of the Trinity was so detestable to *Servetus*, that as many as he tooke occasion to call Trinitaries could not escape him without the imputation also of Atheists: But to let passe more of his liberality in this kind, the summe of his worthy speculations amounted to this, that a three-

threefold God must needs be brought in by our affirmation of three Persons in one essence, and that this Trinity is but merely imaginary, because it cannot stand with the unity of God. In the mean space Persons he would have, yet such as were certaine loose externall Idols, not truly substantiall, but representing the Divine essence unto us in some different forme. Moreover, that at first there was nothing which might bee distinguished in God, the Word and Spirit being the same thing, which afterward proceeded severally from God, without that order which we maintaine, and although he sometimes putteth an allegorical shew upon these trifles, as when he saies the eternall Word was the Spirit of Christ with God, a truancy or confused shewing of that which was afterwards to be perfected; had also that the Holy Ghost was a shaddow of the Deity, yet in conclusion he does as much as to reduce the Deity of both before alreaded for something into nothing, whilst he goes about to unfold his meaning thus: That there is a part of God both in the Son and Spirit by way of dispensation, as the same Spirit being substantially in us, and in other creatures is a portion of God also: but there he runs himselfe into an execrable impiety, not only by promiscuously intermeddling the Word and Spirit with other creatures; but also by building his comparison upon a false ground, whilst he divides the essence of God into such parcels, as he thinkes fit to assigne both to men, and other inferiour things; but especially the souls of the Faithfull he holds to be coeternall, and consubstantiall with God himselfe: which the truth is that the Deity or part thereof is not in any creature substantially, but virtually only, but to leave that which intrudes it selfe by the way. This prodigious fiction of his, that either person besides that of the Father is nothing else but a visible shew of the glory of God, needs no long refutation: concerning the Son in particular that which went before did gradually confirme the present doctrine, that the Word is God: For whereas S. John doth pronounce him to have been so before the creation of the World, he plainly distinguishest the same from a thing only in possibility; and if then also and even from all eternity that same Word which is God, was with the Father, being iuncted with his own proper glory, surely it could not be so little as an exterrall figure or bright reflexion;

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it necessarily followes that this was *Hypostasis*, a person, whose receptacle, whose propriety, whose essence was the very God-head it selfe; with many other vaine suppositions, did *Servetus* seeke to defend this mistaken argument, and besides him a pestilent crew of later times, armed partly with his, and partly with the weapons of elder Anti-trinitaries: But this is the maine of all: and that which deceived them all, was the false ground whereon they settled themselves: For they look't not beyond Natures Elements, and to such eyes it might quickly seeme impossible, that there should be an Unity in Trinity, a Trinity in Unity, that One should be Three, and Three One: But had they looked with us above Nature, that they would have confess'd with us, that nothing is impossible to God: That he which made whatsoever he would out of himselfe, might be whatsoever he would in himselfe, and that all is one in him, and one all. Then they would have confess'd also,

with us in the Apostles language, Rom. 11.33.

O the depth of the riches both of the wisdom and love of God! How unsearchable are his judgements, and his ways past finding out.

FINIS.

THE SIXTH SERMON.

IOHN I.2. *The same was in the beginning with God.*

THe opinion of some is, that our Euangelist in this place doth make as it were a generall summe of that Doctrine, which he delivered in the former verse concerning the Divine Word ; comprehending in one eminent Sentence, as much as he had exprest before in three severall propositions : But the manifest passage of the words doth seem to withstand their judgment who have thus defined : for it appeares rather that all the three propositions are not here included in this one, but onely the two first, *In the beginning was the Word, and the Word was with God* ; the third being not mentioned, and *God was the Word*, unlesse it be in an implicate sense, to be understood in the relative *Hoc* (as it is said) *the same was in the beginning*, that is, after this manner, only the same word, which was God, was also in the beginning with God.

It is rather to be thought, that the Euangelist in this proposition had an intent to inculcate, and repeate that over againe, which the Heresies of those times did especially oppugne, but the Heresies of *Ebion* and *Cerinthus* (as I told you before) did oppugne the Eternity of the Word, and in plaine termes affirme, that our blessed Saviour Iesus Christ, was not before *Mary* his Mother, if hee had no kind of being before hee tooke flesh of a Woman : and therefore it was thought not sufficient of S. John

The sixth SERMON.

to differ these passages severally, *In the beginning was the Word, and the Word was with God*, but that there was need for the overturning of such obstinate errors, to iterate and inculcate both these together, after this manner, *The same Word was in the beginning with God*, (as if he had said again, and again :) O ye Heretiques, Christ as touching his Divine nature was from everlasting, as much before, as much elder than his Mother, an eternity which cannot be me fured, was before time. Moreover it is likely that Saint John would make his entrance into this point by the beginning of times, to signify that the World had a beginning, and that no created substance was from eternity : Only this Word was in the beginning with God : and this particle *He*, is to be understood, as it excludes not a third Person, the Holy Ghost who was likewise coeternal with the Father and the Son : though bee he here unnammed, in regard the question was not moved concerning him. For there is one person of the Father, another of the Son, and another of the Holy Ghost : neither of which is excluded by this from their coeternity, but any other nature whatsoever might bee named or imagined by the Adversaries : The sente of the words may therefore be, *In the beginning*, that is, either expressly at the creation of the World, or implicitly from everlasting, this only Word, that is, Christ our Saviour, touching his Divinity wherof we speake, was together with God the Father ; no creature else was extant, whether corporall or spirituall ; no Cherubins, no Seraphins, no Angels, no Heavens, no Earth, no Water, no living Creatures, no Men, only he was with God, which was his second selfe, and nothing else beside him.

Let it not therefore be tedious unto thee to heare the Divine Widdome most elegantly proel lining this of it selfe, Proverbs 8.22. *The Lord possessed not in the beginning of his way, before his works of old I was set up from everlasting, from the beginning, or ever the Earth was, when there were no uplts. I was brought forth, when there were no fountaines abounding with water : Before the Mountains were settled, before the Hills was I brought forth. Whiles as yet he had not made the Earth, nor the Fields, nor the highest parts of the dust of the World. When hee prepared the Heavens, I was there, when hee set a compasse upon the face of the Deep. When hee founded the Clarks above, when hee strengthened the*

the Four corners of the Deep. When hee gave to the Sea his Decree, that the waters shoulde not passe his commandement, when he appoised the foundations of the Earth: Then was I by him as one brought up with him, and I was dayly his delight, rejoicing alway before him. Moreover there is thus much signified here: That the Divine Word was not then incarnated in the beginning, but did subsist without a humane body and Soule being invisible, and kept close in his Fathers bosome, till the time came, which was designed for his visible appearance.

Hitherto hee was only God, but afterward (as it follows in this chapter of S. Johns Goffell) *the Word was made flesh, and dwelt amongst us. Afterwards (as saith S. John again in his 1 Epist. i. 4.2.) The life was manifested, and we have seene it, and beare witnessesse, and shew unto you that eternall life, which was with the Father, and appeared unto us.* These words also make a joyned expression of the Sons coeterinity with the Father, which before was understood rather than exprest in the notes of his Divinity. For *In the beginning was the Word,* signifies him to have beene eternall, and *the Word was with God,* signifies where he was, and *the Word was God,* signifies what he was.

Now this fourth signifieth not only his Essence and his abode to be eternall, but also coeternal with the Father, of whom he had his beginning. This is the greatest marvell, that the Person produced should be of as much antiquity as the Person produc-
ting; and therefore the Arians do cavill against it thus. Every Father is before his child, therefore God was before the Word, so that it cannot be coeternal with him. These enim wits are so drossy, that they will not be lifted up from the Earth, their eyes so dull that they will not looke after any thing beyond the light of Nature. Their positions indeed were true if any fit compari-
son could be made between an earthly father and an Heavenly: Let carnall men that fesse to know spirituall matters, determine not to be guided by the rule of flesh and bloud, for if they be, never can they rise to the cleare inspection of supernaturall mysterie, such as to believe understandingly in Salvation, to be wilfully ignorant of, Damnation; we must not therefore define the eternall generation of the Word, by the course of humane generations, that which is done in time, and the variety of genera-
tions, we must not prehend to liken unto that which was done

without time, and beyond all that humane sense or cogitation can possibly reach unto : The temporall derivation of the sens of men from their fathers, can as well equal this, as a drop of water the Ocean ; nor yet so well, for we can ascend by no degree of Arithmeticall composition from things finite to things infinite. Besides, looke how much the Birth of our Saviour Christ into this World did transcend the ordinary births of men by so much more admirable, and less conceivable was his Divine Birth before all Worlds : *Si igitur in virgine usus definit generationis humana, quomodo in Deo Patre proprie generationis usum requiris ? Credere tibi justum est, non discutere permisum est.* Saith S. Ambrose lib. 1. de Fide cap. 5. If therefore the use of humane generation was wanting in the Virgin, how doest thou require the use of his own generation in God ? Thou art commanded to believe it, not permitted to examine it. Although notwithstanding this inconceivable generation of the Word, wherein he is coeternall with God the Father, doth far exceed the manner of all created things whatsoever, yet the Scripture it selfe hath not beene silent in some kind of Simile's drawn from inferiour substances. S. Paul in the first to the Heb. 3. verse calls the Son the brightness of his Fathers glory, and the expresse image of his Person, which could not be perceived of us what hee meant, unlesse wee had first observed that the brightness which proceeds from a traluent body, as of the Sun or fire, is never separated from them, but both began, and continues with it ; and likewise that any visible thing is apt to cast a shadow which even represents it selfe in a different place : *Si ergo in sensibilibus potest esse aliquid, quod ex aliquo sit, & una cum eo sit, ex quo est, ne dubites Deum Verbum, & genitum esse ut Filium, & una esse cum eo qui genuit :* (saith Theodore) If therefore amongst sensible creatures there may be somewhat, which proceeds of another, and yet was always together with it : then doubt not that God the Word was both begotten as a son, and yet was from everlasting together with his Father.

Now let us divert from the literall sense, to such morall observations as conveniently agree with this place : You remember how I told you that as God had his Word, which was ever his associate, so in like manner, he had given us that ability of mind to conceive such a word, which should bee ever present with

with us as our most intimate and trusty companion ; such a one as was ever, and will bee as we our selves are, either good or bad, but howsoever given it is unto us for good. This Word as I then shewed you, is our consideration to be employed, especially about that which concernes our future estate in the life to come.

Gods Word was not only with him, but the same (as we see again) was in the beginning with God. So likewise must our consideration of endlesse things to come, our meditation of vertue and godlinesse whereby we are led forward to perfection, bee with us in the beginning, whether we take it for the beginning of our Age, or the beginning of our actions , or both, for both equally concerne us.

Of the first, the wise *Salomon*, who had sufficiently descried the vanity of all youthfull disports, and the obstinate force of evill customes grown old with us, gives us this seasonable admonition : *Remember now thy Creator in the dayes of thy youth ; while the evill dayes come not, nor the yeares draw nigh, when thou shalt say, I have no pleasure in them, while the Sun or the Light, or the Moone, or the Stars be not darkned, nor the Clouds returne after the raine*, Eccles. 12.1. that is, expect not then old age for thy conversion, for though God let thee live so long, yet thou knowest the Proverb, *Saneclis ipsa morbus*, Old age is burden enough of it selfe : and the hardest taske of a sinner is Repentance, wherefore it requires the strongest and most healthfull part of our dayes : It cannot be then without the danger to our soules, to differe this tedious taske to such a time, which though we reach unto, we cannot promise our selves ability to perform it, when the Sun and the Light both of our eyes and understanding wax dim together, and one disteale comes in the necke of another, like the continuing of Clouds after raine, which threaten us with more stormes : but the conclusion hereof, I'll refer to the experience of such as are old, and the mistrust of such as are yet young.

When I reade how God required the first fruits, and the first borne both of man and beast to bee dedicated unto him , mee thinks I cannot but conceive a higher mystery therein, that hee requires us to devote the very first of our yeares and dayes unto his service; that we should no sooner begin to know what his worship

worship meane, but we should begin to worship him with all the abilities both of our soules and bodies. As *Samuel* no sooner borne, but by vertue of his mothers Vow, was offered unto the Lord ; no sooner weaned, but was presented unto him ; no sooner grown, but ministered before him : So we no sooner borne as it were, but according to the custome of the Church, are offered to the Lord by a solemne Vow in Baptisme, and should be no sooner weaned from the mothers breast, but shortly after committed to Godly Pastors, and Teachers to learn the duties of a Christian, and no sooner come to yeares but be exercised in the works of Piety, and grow in strength of Virtue, as we grow in length of dayes.

This must they do that desire to bee as *Samuel* was being yet a child, in favour both with the Lord, and also with men, *Sam.* 2. 26. This must they do in youth, that will be the most truely honorable in age, for what saith the Scripture ? *The hoary head is a Crown of glory, if it be found in the way of righteousness,* Prov. 16. 32. Here I cannot but conceive the wise man to meane more by this speech than a present finding only, but such as comprehends also the time past, for we shall note in the Sacred leaves, that the promise of a Crown appertaines chiefly to them that have done well before hand ; as in that, *Be thou faithfull unto the end, & I will give thee a crown of life,* Revd. 2. 10. and in that of the Apostle concerning himselfe, *I have fought a good fight, I have finished my course, I have kept the Faith:* From henceforth there is laid up for me a Crown of righteousness, which the Lord the righteous judge shall give me at that day, *a Tim.* 4. 8. but it appears no lesse eminently in the words elsewhere, *The hoary head is a Crown of glory, being found in the way of virtue,* that is, man having continued and persevered even to his gray haire in the Commandements of the Lord, hath even those haire as an evidence of his glory, which when they are looked upon by as many eyes as have been witnessesse of his goodness, bring as much honour to him as he hath antiquity : and extoll him as high above others, as he hath gone before them, both in yeares and vertues. Not age, but Wisdom makes men honorable, for the elder they wax in wickednesse, the more infamous to be reclaimed from vice in age, is an invaluable happiness ; but it must ever yeild in glory, so that which is found in the

way

way of righteousness : this weares the Crown of glory, the other of mercy : this argues a former preparation in us for the Lords comming, and therefore is the surer ; the other but accidentally prevents us before the day of our death, and therefore is the lesse to be relied on. Whosoever thou art therefore that art young , let this consideration bee with thee in the beginning lay hold on the present time , and thou shalt have so much lesse need to trust to the future for the accomplishment of those dutyes, which tend to the honor of God, and thine owne safety : *Dum differtur vita, transcurrit,* (saith the Heathen *Seneca*) Life while it is diff'ret overskips us, or whilst we put off a good life, we are many times cut off from that, and then what follows but the endless losse of our own soules: and thou who-soever thou art that art old, if this consideration (notwithstanding some slips wherewith Gods dearest children were taken) hath gone along with thee from the beginning, rejoice the more, for thy account is made up the nearer with God, & there is that order begun in thy affections, which all the reason of the World will tell thee, would have been the harder to settle after long disorder.

I speake not this to diſharten any that have lived forgetfully even to old age, for it may please God even then to let them see the follies of their youth with sorrow and detestation, even then to embrace repentance, even then to hunger and thirst after righteousness, which before they neglected. There is a pos-sibility for a man to be borne again in this kind when he is old: Our Saviour made it evident to *Nicodemus*, who before thought it impossible (as you may collect out of the third of *Job*). But I speake this to admonish all, that they should bee in a pre-p-ent readinesse , for long life happens to few , the disposing of their own estate to none, *To day therefore if you will heare his voice harden not your heart, Psal. 95. 8.* To day, if you will have the surer confidence of entring into the joy of your Lord; em-ploy the Talent of your soules , all the powers and abilities of the mind in his service, whose grace infuted them.

Let not the Devill, the World, and the Flesh have the first part of your dayes bestowed in their Idol-worship ; but continue manfully fighting against them, whose profest enemies you tooke upon you to be in the very day of your Baptisme.

Nor so only, but in the beginning of our actions must this consideration be present with us, (as you heard it propos'd.) Thus it joyntly includes all both young and old.

To meditate upon God, and his Sacred Word, must be our first study before all things else; for so Christ the eternall Word; which was w^th the Father, and appeared unto men, hath taught us, *Secke first the Kingdome of God, and his Righteousnesse, and all these things shall be added unto you, Mat.6.33.*

Secondly, it must be with us, before we enterprize any matter, teaching us to rely on the Divine Providence in the use of meanes : Whereupon the Apostle sharply reproves such as cast away this Religious kind of advisement : *Go to now ye that say, to day or to morrow wee will go into such a City, and continue there a yeaer, and sell, and get gaine : whereas yee know not what shall bee on the morrow : For that ye ought to say, if the Lord will we shall live, and do this or that, Jam. 4.13.*

Thirdly, it must be with us before we go about any of our worldly occasions, directing us to the most perfect and best end, the due honour of him, who both gave us our Being, and gives us maintenance to serve him : *Whether yee eare or drinke, or whatsoeuer yee do, do all to the glory of God, 1 Cor. 10.31.* Let this be first in our intentions : and as our Mathematicians and Artificers doe no worke without the Line, the Rule and the Compasse : So neither let us do any thing without the Compasse of a pious Meditation, whether it be answerable to the Will of God, and so consequently make for his Praise and Glory. Even as it follows, *All things were made by it, and without it was made nothing that was made.*

The Euangelist having before shewed the Divine Nature of the Word, and proved both his Eternity, and coeternity with the Father, now he presents us with a view of his Divine properties, his Omnipotent Power, and operations, laying, *All things were made by him : Quacunque naturaliter facta sunt, omnis omnino creatura ab Angelo usque ad vermiculum, saunt Austin Tract. 1. in Joban.* Even all things were made by him, whatsoever is within Natures universall bounds, every creature from an Angell to a worme.

The Word or Son of God therefore is most true God, forasmuch as hee hath the most cleare evidence of the God-head, wher-

whereby it appears to all men even in the state of Nature, to be the Creatour of the World, and of every thing of every kind. *The tree is knowne by his fruit:* All creatures being the fruits and workes of the Word, do therefore witness him to be the Omnipotent Creatour, the true God equally powerfull with the Father, that they were both the Works of his hands; and of the Fathers, *Moses* first expresses in this Description of the Creation: For whereas we commonly read it, *In the beginning God created the Heavens and the Earth,* the Originall word *Elobim Barra*, signifie *the Mighty Gods Created, &c.* noting plainly that this was the Action of a Plurality of Persons, the Co-operation both of the Father, Son, and Holy Ghost: and againe in the 35. of *Job* at the 10. verse, where wee reade, *But none saith where is God my Maker,* the Originall words *Eloah Gofai*, signifie *the Almighty my Makers,* to note the mystery of the eternall Trinity, and their united hand both in the Creation of men and all other things. And whereas you heard it before out of the Proclamation of Wisedome in the eight of the *Proverbs*, *That the Lord possest her in the beginning of his wayes,* which Wayes are his Works, as it followes, whereby as by so many wayes he goes forth unto his creatures; that *she* was present with him when hee established the Heavens, and the Earth, and the Sea.

Wee must go farther than *Seruetus* did, to confess a Presence, and deny a Perfection. For this Wisedome which is the Word, whereof Saint *John* speaks, was not only with him, but either as *Hierome* turnes it, *cum eo cunctis componentibus*, with him, ordering and composing all things, or according to the Hebrew word *Amma* a Nourisher, and then it signifies a power no less or indeed inclusively the same, for to bee the Nourisher and Preseruer of all things appertaines to him only that made them.

Rightly therfore may we conclude with the Euangelist, that all things were made by him, and without him was made nothing that was made. But here the wily Foxes lay siege against the Vines. By the word (*say the expositors*) were all things made, not that hee is the absolute Maker, but the Instrument which God used in the Making of them. This they collect subtilly

out of those words, wherein the Peep-man meant simply : *Omnia per ipsum facta sunt* : All things were made by him, therefore (say they) the *Preposition* By, signifies as much as by the instrumentall cause, not the principall cause; after the manner as wee say, The Workeman workes by his Rule, or his Axe.

Troublesome Foxes indeed, busie Flyes, which ere-while with the least articles, flow with the least parts of speech, as with slender Cob-webs are entangled by the Father of subtilties the Devill; and being thus caught in their owne craftiness, see not in other places of Scripture this preposition pointing at, not the secondary, but the principall Agent, as here it does, and even him whom here it points at.

By me (saith the Divine Wisdome *Proverbes* 8) all Kings raigne, and Princes decree Justice, againe : By mee, Princes rule, and Nobles, even all the Judges of the Earth, that is, by me immediately : nor need I alleage more of this kind, you shall every where meet them. Besides they see not, that God was destitute of any thing at the time of the Creation, which hee might use as a secondary cause ; for hee made all things of nothing.

As for the Sonne he was the very true God, as wee prooved before, betweene whom and the Father, there is that Vnity, that they could not be separated in any of their exterrnall operations, and as for any creature (saith Saint Cyril l. 12. *Thes. cap. 5.*) *Nihil factum creandi virtutem, qua infinita est sustinere posset*, no created substance which is finite can be capable of the power of creating, which is infinite.

Artificers apply instruments to their works, because they deale in Materials, and out of them fashion what they will : But God miraculously created all things, not out of matter, but out of nothing, and therefore needed not the use of any instrument. All that hee used was selfe action, and selfe-Will was the only cause of their being : Farther we cannot dive.

It may be a question, whether the Divine Word did minister unto the Father in the creation of things, that is, whether he did him any service that might be inferred out of Moses Description in the first of *Genes.* As when God said, *Let there bee Light, and there was Light : Let there bee a Firmament : Let the*

the Waters under the Firmament bee gathered together into one place, and let the dry land appeare : and it was so : as if the Father onely had commanded it, when he said, Let these things bee done, and the son had accomplished his commaund when it was so : Or out of these words of the Apostle, Hebrewes 1.1. God who at sundry times and in diverse manners speake in times past to the Fathers by the Prophets : Hath in these last dayes spoken unto us by his Sonne whom he hath appointed heire of all things, By whom also bee made the Worlds. By whom also bee made the World.

But all this we understand, not as if the Sonne were inferior to the Father in these works of the Creation, nor as if hee made him but his hand to effect what he intended : but I may rightly say by a Metaphore they had one hand and one heart; that which is attributed unto One, in this kind is the effect of the whole Three Persons together (the Holy Ghost also being an equall Actor in all, although not mentioned in this place.) Then (saving that order which is between them) neither is it the meaning of thõe places, or of those interpreters, which have reacht unto the farther degree of this Oeconomy, to make the Word, seeme either in Glory, Majesty, or Power, lesse than the Father : For this were hereticall. They shew not that the Son was the Minister, the Organ, or Instrument of his Father in these things, properly as such are in the use of other materials. Nor yet that he was the only or first person acting , but a second , who had received equall power in all things by communication.

From the first , for as the Father is *Principium sine principio*, a Beginning without beginning: so likewise is the Sonne . *Principium ex principio*, A Beginning immediately derived from that Beginning : so as Equality is neither a hinderance to their Order, nor Order to their Equality. All things were made by him, therefore not as by an Instrument, for that neither hath (as we know) the same vertue or the same essence of the Workman, but the Word hath both, as the Father hath : nor as by a Minister, for although the Minister be the second person in a matter doing , and whose hand concurses with the Prime Actor, which exemplifies after a sort the relation that appears to be between the Father and the Son in such a kind, yet

Forasmuch as this is neither an hired, nor constrained, nor foynted, nor any wayes truely distinguisched coaction, the multitude holds hot out, and wee must altogether abstaine from any such thoughts or speeches.

He fulfils in every thing his Fathers Will, as the Sonne: but as God he doth every thing of himselfe; because that although there be a distinction in the Persons, yet there is none in their Essence. But even as Philosophers say, the fire shineth by the Light which procedereth from it, and yet this proce-

red brightness serves not unto it as an organicall instrument, but is a certayne native or inbred quality:

So say we that the Father makes all things which he makes by the Word, not as by any servile causall, but such a naturall, and truly existent power, as is inseparably his own.

FINIS.



**THE
SEVENTH SERMON.**

**JOHN 1.2. *The same was in the beginning
with God.***

He later corrupters of this place will not go so far back with us as to the Creation, to secke our blessed Saviours power and authority there. But as if they utterly despairs of his equality with God the Father in this Worke, they construe it thus. That by all things are meant all those things only which are otherwise wrought in the new creation, that is, in the collection and regeneration of the Church, by the Gospell, which is called the second creation, because it renewes the Image of God in us, which before was defiled by that far-stretching stroke of Adams fall, which fell upon us all. Yet let the Interpretation be graunted with our licence to recurre unto the first, and this also will prove him to be very good, because after this sort to repaire, as well as create, is a Divine work of no less might and glory, *a Worke which no other could accomplish, but he which is God from everlasting and world without end, he which is God al-sufficient, the first and the last, and beside whom there is none else,* Psal.90.2. Gen.17.1. Esa.44.6. *Manus Dei fecerunt hominem, manus Dei cundem refecerunt:* The same hands that made man, did also make him anew. For neither is he that planteth any thing, neither he that watereth; but God that gives the increase, 1 Cor.3.7. *My Father worketh hitherto, and I worke (saith Christ himselfe,) John 5.17. and againe, Whatsoever things*

things the Father doth, the same things doth the Son also, verse 19. Therefore both of them from the beginning of the World are cooperative in the Creation of both kinds, and if the last bee graunted him, the first cannot bee denied him. It follows. And without him was made nothing that was made. This Per-
close of the Sentence seemes but to reiterate the same thing in other words, wherefore it is read a' ter two manners ; by some as it is here, by others with a full point at Nothing, without it was made nothing , and a trajectio[n] of the last words to the first of the next sentence. This reading is Authentical too, as having Fathers of great estimation in the Church to countenance it : But not so naturall as the other, which hath both Fathers of as great estimations and besides them, both the Greeke and Syriack Copies of the Gospell to priviledg it. So that in the later respect either to urge a correspondency between this and the former Sentences, when the beginning of the one is made such is the conclusion of the other : Or else a battology or superfluous kind of repeating one matter, should it bee read so, without it was not any thing made that was made, forasmuch as it appeares without this doubling of the words, that no creature whatsoever was excepted.

To urge (I say) either of these reasons, as they do, which of later times do follow the different course of reading, is to bring the whole sentence into question, and to accuse it of absurdity, contrary to the mind of S. Ambrose, who though hee doubted not to follow that way, yet not without a full approbation of ours, as he confesseth in *P/al.* 6. For then may not others demaund whether the first part of the verse, *All things were made by him*, did not imply as much as without him was made nothing, and therefore was sufficient without the addition.

Wherewto we answer, that the sentence remaining as it does not dismembred in any part, we do acknowledge as in all other, so in this a willing subscription to Euangelicall simplicit[y]. For first whether we respect the whole forme of it, it may bee to inculcate the same thing to give us the surer notice thereof, according to the method observed in the former verse ; or whether we respect the matter of the conclusion, it may be to prevent this inconveniency , that no man might thinke the Holy Ghost, who is a third Person beside the Father and the Son,

Son, to be therefore among other things which were made: Forasmuch as he also is an created substance, a truly Divine power, therefore the Euangelist addes, *Without him was nothing or not any thing made that was made*, not any thing simply but excepting that, which was not created.

Here with these borders of gold must wee interweave some bars of silver, with the literall meaning conjoyn such morall notes as are futable to it by way of similitude, as those were before, which I laid open as patternes for these and others which shall hereafter shew themselves: For there are two sorts of morall Applications, the one Allusive, the other Native, the one of comparison, the other of prosecution, either of which are to be chosen as the nature of the thing requires. This as the former requires that which is Allusive. We which are the Image of God must collect matter of instruction from him, whereby to resemble him and to continue that good worke which his Omnipotent power and grace hath begun in us. Hee hath given us a mind not without furniture, a reasonable understanding and consideration, whereto, that nothing might be wanting to our happiness, he distils a dayly shower of heavenly influences, which we receive with equall commission to employ in his service.

The Word which is with him is such as befits him his owne Naturall Son, by whom as we see, he made all things, and without whom was made nothing that is made. So the Word which is with us, is such as befits us, our own proper consideration, the Nature whereof was before exprest, by which we must do all things, and without which we ought to do nothing that we do. Advise like a Captaine must march in the forefront of our intentions to lead them in Religious order. *Let thine eyes (saith Salomon) looke right on, and let thine eye lids looke straight before thee, Prov. 4.15.* For as the eyes of the body go before our foot steps, that we fall not on the earth, so must the eyes of the mind go before our actions, that wee fall not into sin: The Wiseman goes on with the like course, *Ponder (saith he) the path of thy feet, and let all thy wayes bee established, verse 26.* Our affaires, our lives, our states, our works, our pleasures, our honours, our dignities, &c if there be many other ways through which our journey lyes, they must be all surveyed by a right

Consideration, what holes are in them to entrap us, what By-paths to seduce us, &c. lest when they tend not to the true marke of a Christian profession. He that is the Judge both of Ayme & Action may passe his verdict against us, & we be turnd backe amongst the evill doers, to receive our reward in outer darknesse, where shall be weeping and gnashing of teeth. The *firenall man* (as saith S. Bernard, lib. 3. de consider.) will be carefull to prevent every worke with this threefold consideration.

Primum licet, deinde an doceas, postremo an expediat.

First, whether it be lawfull.

Secondly, whether it be gracefull.

And lastly, whether it be needfull: For if it be of this nature, it will abide the triall, and priviledge the doer.

Consider therefore your ways, examine your works, and thinks not that you can do any evill with licencie; or sin, that nevertheless grace may abound: let not a counterfeit goodnesse of things delude you, which when they are put to the touchstone will prove no better than dross: but taking S. Bernards counsell, see how well they agree with the rule of Gods Word, the fashion and necessity of thine own state and condition, because no more is permitted to a Christian, than that which hath in it both decency and expediency. For even in things indifferent there is that maxime to be obserued, which the Apostle delivers, *All things are lawfull unto me, but all things are not expedient: All things are lawfull for me, but I will not bee brought under the power of any*, 1 Cor. 7. 12. and if in things indifferent a man may bee insnared, when they are used to the offence of our brethren, or to the satisfying of our own lusts and vaine desires, how carefull ought we to be what all our actions are, and to what end directed, that we turne not our liberty into licentiousnesse, and imagine we do all things well without the tryall of this threefold consideration before spoken. S. Pauls example of *keeping under his body and bringing it into subjection, least when he had preacht unto others he himselfe should bee a reprobate*, 1 Cor. 9. 27. may serve to make us of the same mind, that should we give way to that pronenes whereunto nature is subject in the immoderate use and affectation of worldly things, such as in their own nature are good, till abused to an ill end, we might justly feare our separation from him, who amongst other

other creatures made us only to his Image and especially for his glory. For example, to refresh our selves with the creatures, as to eat and drink whatsoever it be, whatsoever God hath provided for the sustentation and clearing up of the body, is a thing indifferent; but then we must consider the end wherefore such things are given us by the all-provident and liberall hand of the Creator, not to glut our selves with them, not to surfeitt upon them, not to be drunken, not to be provocations of lust and lasciviousnesse; for if we put them to any of these uses, we pervert the end for which they were made ours, and turne our liberty into licentiousnesse, forgetting that by abusing a blessing, we make our selves lyable to a curse.

To refresh our selves with sportfull exercises either of body, or mind, with actions of mutuall society and neighbourhood, are things as necessary as indifferent in their choyce, but when from hence (for want of better consideration) we let matter steale upon us of idlenessse, of neglect, of waightier affaires concerning our states and families, as too many do in these dayes, of that sort whom we usually stile Past-companions, Gamsters, Bone-companions, and the like, of whom the Apostle gave his verdict long since, *If any provide not for his own, and especially for those of his own house, he bath denied the Faith and is worse than an Infidell, 1 Tim. 5.8.* again, when besides the private care over domesticall matters, they grow an impediment to hinder us from the publique service of God, either in Church or Common-wealth, as if we shall see some in authority taken up with the dissolute pastimes of idle company, and so neglect the execution of Justice and the generall good of those places, over which God hath appointed them as watchmen to guard, and Stewards to order his people, and to provide for their welfare in each respect, with a commaund: *He that ruleth let him rule with diligence, Rom. 12.8.* Others againe, who when they should frequent the Church, and offer up a Morning and Evening Sacrifice there of Prayer and Thanksgiving to God, for all his benefits received, with humble Petitions for his grace and blessings, upon their future labours, to bee taken up with this good company in some odde corner, or some other excusive toye, suppose it where or what you will; what does all this but make recreations and mutuall society, and whafoever else

of that kind, things in their own nature indifferent, and of that kind of good which serves to the naturall preservation of the body, what does it (I say) but makes them worthy of the contrary names by our abuse of them, and our selues of those punishments which are due to licentious Libertines, and inconsiderate sinners ?

What does man make of himselfe, but even less than God hath made him, when he turnes things of that quality to his destruction, to his confusio[n], which were ordaine[n]d for his comfort and consolation : *O plusquam puerilim imprium!* O more than childish folly ! for a child many times spoiles a thing of some worth which is given him, why? because he is not come to that ripeness of wit which should informe him to preserve it with good usage : but God besides the outward gifts, which he gives to men, hath given them also reason, understanding, consideration, a mind enlightened from above, with that light which lightens every man that comes into the World, John 3.9. & yet for such to abuse his benefits through inconsiderate carelessness, what is it but more than childish folly ? *Ira undis shall be found one day, without repentance, to have more than childish correction, comparably to that of our Saviour,* Luke 12.47. *That servant which knew his Lords will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.* They therefore that are men grown to the knowledge and understanding of Gods Will and Commandements, as I see not how they shoulde ignorant of these things, under so much light of grace, let them apply S. Pauls distinction betwix men and chilidren to themselves : *When I was a child, I speake as a child, I understand as a child, I thought as a child, but when I became a man, I put away childish things,* 1 Cor. 13.11.

I might here beside these generall, infere many other more speciall examples of this kind, concerning matters of all estates which being indifferent in their own nature, that is, not only not evill, but also good in respect of the end to which they tend, may yet prove hurtfull unto us, and bee made as snares to entrap and intangle us through our owne inconsiderate dealing with them. Those evils that shew themselves some in capitall letters, as Fornication, Idolatry, Adultery, Theft, Drunkennes, Reviling,

Reviling, Extortion, and the like, are easily perceived of us, and though men bee small committers of such sins, yet do I think that custome herein never hardned the heart of any so much, but that the eye of the mind saw them sometimes to be as they are deformed and ugly sins, though they never came within the reach of a contrite Spirit; otherwise their conscience could not beare witnesse against them at the last, but because our dull nature is unapt to discerne those evils that looke more inwardly in us, which are as it were so many instruments to force us along into those more notorious and apparant sins; as first our own original corruption, which make us subject to all these private infirmitie whereby we are drawne into extremes faults and offences, as from distrust, into despaire of Gods providence, from a plenetiue disposition to many furious unlawfull attempts, to beare continual grudges, and send forth the flashes of heart-burning: From an inclination to company, into such vanities and disorders, as usually attend a multitude; From a desire of providing for the future into covetousnesse, extortion and the like: because (I say) our nature is unapt to discover these seeds of greater evils, and those manifold temptations which are layed for us almost in all the wayes and courses of our lives, nay even in the duties of Religion it selfe, when under pretence of zeale, we fall into Pharisaicall enuiosity, under a colour of love to reformation, into a puritanicall contestation against the Decrees of Her (the Church I meane) who hath more than Motherly power over us, and though men do not this directly, for feare to seele the scourge of disciplin allotted for the chastisement of disobedient children, yet by many indirect courses, as by private conserences, heart grudgings and the like, as serve to make the contemners (evident although not always to the Church on earth, yet to the Head of the Church in Heaven, from whose eye nothing can ly hid.)

This but by way of example, to make a way to the end which was first propoed. Because we are more dull-fighted in the provocations, and temptations to notorious offences, then in these notorious offences themselves: we are therefore commaunded and called upon by the Word of God to watch, to pray, to looke to our ways, to ponder our paths, that seeing

our own disability in one kind, and the utmost of our ability in another, wee should use that we have, and that which is given us for our good, as a Remedy against that which strives to predominate in us for our hurt, namely, the rectitude of Reason against the unruliness of Affection, and the word of our minds consideration, against the enemy of our soules a careless Indiscretion.

Let not a frantick conceit of Nothing, but corruption de-
ceive you in Idleness: Remember that you are men endued
with Reason and understanding, some part of the Image of God
left in you, and therefore capable of his grace, which makes
you Christians and shall assist and supply your defects if you
crave it, if you seeke it. Therefore observe that rule by which
we allude as nearely as we may to the Word and Wisdome of
God, do all things with an advised heart, nothing without it: Do all things whatsoever they seeme to bee not without some
consideration of the meanes, by which, and the end for which
you do them, and you shall hardly or not so easily fall within
the compasse of thole crying sins, which now being so many o-
ver the Land have cryed down vengeance from Heaven. But
if temporall punishments move us not, let us remember wee
have soules to be cared for besides bodies, that we being subject
in this life to be entrapt by so many secret temptations, evils
not evils till they are made so by our own fault, nor known to
be so, till discovered by a better quality of that mind, which
more willingly and more easily fosters a worse, must therefore
rouze our hearts out of all slumber, and looke about us with the
best eyes we have, for all we can do will be little enough, and
too little to helpe us out of the Pit, unlesse the Lord should (as
he hath promised) prevent the watchfull that they fall not into
temptations too hard for them.

Consider therefore consider, and know your selves to be men,
yet but men; men to looke to your selves by the assistance of
grace: Yet but men, never to be exempted as long as you are in
this World from the assaults of your enemy. That which is ob-
jected to the Iews by the Prophet *Haggas* concerning their ne-
glect to re-build the Temple, who notwithstanding ever pre-
tended so great zeale therunto, as if their sorrow for the de-
struction of that were unparalleled by any other, may be rightly
ob-

objected to those that saying they valew their salvation above the World, do yet suffer themselves to be caught with the least trifles and vanities of the World, as if they saw not greater matter to be looket after, at least in the first place, but would willingly put off to the last : marke the words of the Prophet especially the sense of them to that purpose : *is it time for you, O ye, to dwell in your sealed houses, and this house lye wast? Now therefore thus saith the Lord of Hosts, Consider your ways, ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye cloath you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.* Thus saith the Lord of Hosts, consider your ways, so may I say: Is it time for men, who have Salvation proposed unto them, & a knowledge of the meanes, yet make themselves sure of the one & neglect the other ? are they exhorted to enter in at the strait gate, and yet going the broad way, do they think to find life ? the case is otherwise : They may (as the Lewes did) put their own ends formost, but as God then sent a famine upon them by which meanes they could not feed their desires so well as they purposed, so neither shall these men suffering themselves to bee seduced from the paths of righteousness obtaine eternall happiness: if they will enjoy *the Pearle of great price, they must first seeke, and having found it, sell all that they have and buy it, i. they must part with all fleshly impediments of what kind soever for it, and bestow all the powers and abilities of soule and body about religious duties, not seeming, but sound duties, not a glozing, but a simple and unfeigned goodnesse, not a perfunctory and ignorant, but a discreet and consonable serving of God in their vocations ; which because it is so hard a matter for our dull nature, to observe the sleights and delusions of those enemies which stand between us and Heaven, namely, the World, the Flesh and the Devill, because they have so many close and coloured shifts to delud us, and against all these our only Preservative next to the Grace of God, is our own consideration and carefull examination of that we do in one kind or other, therefore the best that I can say, is to say again with the Proph. *Consider your ways. They which go abroad in the darke night, if they bee carefull of their waye, usually will have some light carried before them to dispell the darknesse from their eyes, that they may go the safer,**

fer. Beloved, can we be ignorant that the World and the Flesh are full of spirituall darknes, and that Heaven only is the place where that light is to be found, which is voyd of all darknesse, subject to no alteration, and therefore whilst we are in this World, and but going towards that unchangeable brightness, let us remember what we are and where, let consideration carry that light before us, which may discover our paths unto us : *The path of the just (saith the wile King) is as the shining light, that shineth more and more unto the perfect day, Prov. 4. 18.* But what does he adde of the way of the wicked, who suffer the light of the mind to go out, and use it not in their courses ? *The way of the wicked, saith he, is as darkness, they know not at what they stumble, ver. 19.* They take no notice of the occasions and impellent causes which move them to commit these impieties, & no marvaile if they fall after the manner of children, but more dangerously, who having legs know not how to use them ; these falling to the hurt of their bodies, they to the hazard of their soules.

I have read in an old fable that one asking a merry blind man in what place he lost his eyes, answered, from either side of his nose : a most unexpected but sure answer, such as pointed at the very first and chiefe place of the losse : So shoulde one aske these kind of men, whose custome is to walke in the wrong way, where they lost themselves, they may easilly answere within themselves : a most general and undoubted resolution which amongst so many indescryed vitiuous effects, touches the very Basis and ground-worke of them all. For having discretion between good and evill, they suffer their inclination to evill to turn them out of the hardest way unto goodnes, & when grace stretches out her hands to helpe them, they want through their own fault, the light of reason to discover it, and of fervency to shake hands with it : *Do not they that wage war, send forth spies, as in ancient time Joshua did, Josh. 2. 1.* which may search out the coasts, strength, munitions and counsels of their enemies ? Do they not also set Watchmen in towers reared for that purpose, which may diligently note the comming, multitude, and provision of their enimies ? Wee which wage a most dangerous war with more than carnall adversaries, even such as the Apostle speakes of, *Ephes. 6. 12. Against principalities, against powers, against the rulers of the darknesse of this World, against spirituall wicked-*

wickednesse in high places, shall not we send forth, and that betimes, our consideration, and spirituall advise, as a Spie, to discover unto us their fearefull Coasts and Kingdom, which burne with most cruell and unquenchable flames, whereinto they endeavour to precipitate us, & to that end to search out their conspiracies, their temptations, their weapons wherewith they assault us? Shall not, shall not we place a Christian care in the highest watch-tower wee have, that shee may have an eye to things after this life that shall never have an end?

Every mechanicall workeman before hee sets upon a worke, does fashion as it were a patterne of it in his mind; shall wee, which besides our occupations and outward callings have a higher profession, Christianity, the true service of God, shall we (I say in this respect) run rashly and inconsiderately through the works and courses of our lives, without sitting down, and meditating, and framing as it were a patterne of our lives and actions, what we are, what we do, what we intend to do, that we must know in every thing as neare as we can, whether wee do right or wrong? God himselfe before he made the World, had such an *Idea* or pattern therof present with him, as served to shew it compleate, & absolute in all his numbers, which if it had not been so (for indeed the contrary was impossible) this World had not been created, according to that of S. Augt. lib. 10. de Civ. Dei, c. 10. *Ita mundus Deo nisi notus esset, esse non posset: This World unless it had been fore-known of God, could not have been.* A plain argument against the Atheist, who holds that all things came by Nature. Let us therefore imitate herein the Divine Wisdome, attract as much matter as we can from him, whereby to resemble him, and to rise nearer and nearer to his image. Let us first of all comprehend a pattern of those things in the mind, which we have in hand, of whatsoeuer quality they bee, which if wee carry not along with us, we may be even deluded in that matter, which we think we do well, how much more abused are we, if we know we do ill? nor can we finish any thing in all its numbers, nor determine whether it be lawfull, or pleasing to God, and so consequently make for his glory and our good, but if we do all considerately, carefully, advisedly, we shall attaine that in some measure, which Moses records of the Works of the Lord, Gen 1. *God made all things by his Word, and afterward bee*

lookt upon all that he had made, and saw that it was good. In like sort, if by this our word, according to the measure of our capacity, we shall do all things that we do, when we shall call our works to triall and account, they will appeare good, good through Christs merits, which are ready to supply the defects of ordinary meanes, to which end I may bee bold to say with S. John, If our hearts condemne us not, then have we confidence towards God, And whatsoever wee aske, wee receive of him, because we keep his Commandements, and do those things which are pleasing in his sight, 1. Joh. 5. 21.

Thus from God, if we come to God the Word, from the Father to the Son, we shall find matter in him to set this consideration on work, by way of comparison, whereby we fell upon this discourse: And let this stand for a second point of the Argument. *The Word was with God,* (as you heard formerly) In whom (as Divines teach) the glorified Saints and Servants of God do see earthly things in Heaven, In the same let us see heavenly things on earth.

The Word which tooke flesh, and was fastened to the Crosse for our sakes, let him bee our Looking-glaſſe, in whom being conversant, when we looke upon Humane glory, Honors, Riches, Pleasures, and whatsoever transitory goods this World affords. We shall easily perceive how vile and contemptible they are, going about to seduce our hearts from the love of that which is eternall. For as S. Anſt. faith, lib. de Ver. Reli. c. 16. Christ by wanting all thos outward goods, which wee desiring to poſſeſſe did not live well, hath proved them vile and of no worth, and so indeed we must needs confesse them to be in comparison of thos spirituall gifts and graces, which accompany the soule to Heaven, when all these the more they are desired, the more they do depreſſe and keepe us downe. Now on the contrary, looke on thos things which are not only of least moment, but are contemptible in the eye of the World, as Poverty, Penitency, Torment, Opprobries, Injuries, Labours endured for the Lords sake, these (I ſay) look upon them with a Spirituall eye, and they will appear to bee of excellent price; and I pray God they may be to every one of whom they cannot be avoyded, as they were to S. Paul for Christs sake, a glory and a pleasure; as you may reade at large, 2 Cor. 11. & 12. Chapters. The good Christian

Christian who is either poore, despised, afflicted, may be rightly said to endure all his croffes for Christ's sake, be they croffes of what kind soever, though they be not inflicted in the time of persecution, as Pauls were, so they be endured *eodem*, after the same manner, that is, with patience and constancy, which I suppose they can never do without a reference to Christ and his example, and so consequently for his only sake, and thus it becomes a pleasure & a glory to some, which to others is the cause of impatience and desperation. *Christus est patiens speculum, & patientis primum,* (faith S. Bernard Serm. 49. in Cant.) Christ is the mirror of suffering and the reward of the sufferer: Let us follow him therefore, and we neither shal want his example to encourage, nor his grace to reward us, the one makes us wise unto Salvation, the other shall crown us with Salvation; therefore let us imitate the one, that we obtaine the other. The sight of him shall make us ever happy in Heaven, O let the consideration of his foot-steps make us wise upon earth. For as Saint

Paul faith, *Christ is made unto us Wisdome, 1 Cor. 1.30.*

Yea his whole life here was *Disciplina morum*, as Saint Austin calls it, a *Schoole of manners*, whereunto whosoever relorts for instruction, shall not come away empty, either of grace or

glory.

O 2

THE

FINIS.

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THE EIGHTH SERMON.

JOHN I. 2. The same was in the beginning with God.

He Eternal Word by whom all things were made, was at length made himselfe, made Man, that he might the more plainly teach us men what to do; for being made man, he was farther made any thing for our good, made of a woman, made under the Law, made obedient to the death of the crosse, *Phil. 2. 8. Made sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. 5. 21. and all this was in Exemplum, that we should follow his steps, 1 Pet. 2. 21.* though his works which he made in the beginning, be too great for us to imitate, who our selves are a part of those works, yet, herein we have his goodness to imitate; and as if that were too little, when time required the Maker himselfe, came unto us in our own likenesse, working, some such things whereof wee were capable, as well in respect of action, as intelligence; stouping down to earth, that we might rise up to Heaven, going before, that we might follow after, made like unto us, that we in some measure might be like him: So that the same word we have from eternity for a motive to consideration, in the fulnesse of time, for a patterne to learne by, what we ought both to consider and follow, what we ought to do, both actively and passively; for even in suffering there is a kind of doing, doing the Will of God, as he did in this kind, by whom all things were made

made. And as in the carriage of a generall life, the service of consideration is great which wee draw from God and his Works; so likewise in every particular calling, it requires no lesse, for as God by his Word made all things with a double relation to himselfe and his creatures, so must the word of our minds found two ways at once, both to our selves and others: found it must also at the same time towards God, but that I account the end of these two ways, to our selves in our private carriage, to others in our publique, both of morall and politique affaires.

These two ways are therefore to be lookeit into with a two-fold eye of consideration, that as we respect what we do for our own good, so likewise what we are to do for others is to be respected, and herein upon due examination shall bee found that we resemble the eternall Word most of all, who made and was made so many things for us, more than for himselfe, and this also in exemplum, that we should follow his steps, that if God so loved us, we ought also to love one another, *1 John 4.11.* and this love shewes it selfe in action, the same Apostle tells us so before hand, *My little children, let us not love in word, neither in tongue, but in deed and in truth, 1 John 3.18.* And S. Paul expresteth it yet by a more active tearme, *By love serve one another, and surely this service is as acceptable to God, as profitable to men;* worthy therfore to be considered, that it may be practised of every one in his calling, whether he be Prince, or Priest, or Magistrate, or but the meanest Handicrafts-man: each of these have their peculiar work, and must have their word for it, the providence to do it well, the Prince and the Magistrate to make good Laws, to do judgment and justice; this charge lyes upon them, but cannot be fulfilled without a tipe and ready consideration, wherefore *Salomon gives his Watch-word, Wo to thee, O land, when thy King is a child, and thy Princes eat in the morning, Eccles. 10.16.* the common subject whose profession is the work of his hands, to do all things in number, waight and measure, this God requires of them, but cannot be without a true heart to tell him, *A false ballance is an abomination to the Lord, but a just weight is his delight, Prov. 11.1.* Thus temporall affaires must bee guided by provident and well advised Stewards, how much more Spi- rituall, which tend to a harder end, and a higher purpose, the

reconciliation of Earth and Heaven, the winning of soules from their bodies, that both may be won to God, this is the Ministers taske, this the matter for his consideration to worke upon, whole chieffedome as it is service to all; so the service being of such quality above other, needs the deeper Meditation to see it performed.

Prayer and Preaching are the two parts he is to act, not as if upon a stage, but say we should resemble the Church to that, there are Spectators and Auditors, not only men, but God himself especially, who when two or three are met together, hath promised to be even in the midst of them, and can the Minister present himselfe with too much respect either of his honoур, or others instruction? nay God is an Actor there invisibly to worke upon mens hearts, and can man strive to performe his part too heedfully, too heartily? The validity and force that should accompany Prayer, is signified in this, that we usually say, it is to be made, as well as said, and our Devotion to bee done, that is, with all strength and power of inward affection, if we meane it shall make or do that for us, which we require; and like unto this must the labour of preaching be, the matter found, and the tongue cleaving close to the mind of the Text, or better cleaving to the roose of the mouth: there must be preparation, or else the Spirit will not speake so rightly by us as it did by the Apostles, who were more immediately inspired.

Sermons must be made too, or if but said, they take their birth the wrong way, and live and dye too soon to have good issue. God made all things in the beginning, and preach't all things in the fulnesse of time, by a Word not only vocall, but substantiall, yea consubstantiall with himselfe, and does he amisse, which upon such a thought descends wholly into himself, and first frames that Word in the understanding, which sent forth in a vocall habit represents him to others? *David* a man after Gods own heart layd this platfrome, *My heart (saith he) is inditing of a good matter, I speake of the things, which I have made, &c. Psa. 45. 1.* To indite shewes consideration plainly, to make the labour and painefulnesse of it; yet He lo, as I told you, and a Prophet too, whose tongue was the pen of a ready writer, able to speake every word in print. What judicious Hearer will not rather think the Speaker divinely rapt, when he utters words already weighed and

& set in order, then when he seems to hunt after them, this suites not with his Nature who is the God of order (as all his works declare) not of confusion : who if he meant to speake immediatly by us , than all those properties of his word both order, weight and worth would follow immediatly , but in respect hereof the most fluent tongue may complaine of want, even after deliberation ; how much rather without it : Seeing what we deliver is by the same meanes we got it , if the meanes bee good, the matter must needs be the better, so to conclude with S. Bernard in Cant. *Dicce non nisi de pleno effundere, implere prius,*
& sic curato effundere, Learn, not to be liberall in this kind, but out of abundance to fill up first, and afterwards to powre forth, and the reason he gives, *Benigna prudensque charitas affluere conseruit, non effluere,* Bountifull and prudent charity iles to flow unto others, yet not to run over, for so things might seem to be powred in and cut, without discretion.

All things being thus done by men of all sorts, advisedly, carefully, consideritely, from thence grows a nearer Harmony between the creature and the Creator , who made all things by Word or Wisdome, an attribute common to the whole Trinity, and so pleasing to the Father, that he makes it his, yet more peculiarily, by making it his Sons name in particular, both at the institution and restitution of man-kind ; now the property of Wisdome is to search out and determine all things by advise, which wee doing shall bee more like the Author and Finisher of our happiness, whose nature it shewes, and name it is. *In him was life, and the life was the light of men, John 1.4.* Here begins the Sentence, and the full point stood before to make a distinction between *That was made*, and *In him was life*, if we will follow the Originall Copies of the Gospel , not them who would frame one entire Sentence of the two parts , by taking that from the proper place, this from the proper sense, and so commend it for Orthodoxe reading, which some of the Fathers used in an allegoricall strain. Thus to accept what is concluded by it for truth, that whatevver things were made, do live or subsist in God himselfe, nay that they did so after a sort, before they subsisted of themselves , there is other ground in Scripture to warrant us, that they do, of him and through him, and to him are all things (faith the Apostle, *Rom. 11.36.*) it is
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the same with his in another place Καὶ τὰ πάντα εἰναῖς ἐν αὐτῷ σύνηνται, and in him all things consist, Colof. 1.17. both of and in joynly comprised, 1 Cor 8.6. But to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him : that they did live in him (how could it otherwise be) who calleth those things that bee not, as if they were, Rom. 4.17. Knowne unto God are all his Works, from the beginning of the World, Acts 15 18. Yet none produced till a set time following, My reines are thine (saith David, Psal. 139. 12.) and thine eyes did see my substance, yet being unperfekt, and in thy book were all my members written, vers. 15. All wee can draw from hence is, that the Lord, whose Knowledge is unlimited, not was lesse before the Creation of things, then afterward hath all things present with him according to this Knowledge, and what he had an all sufficient power to frame, he saw as verily in himselfe, as had it been all-ready framed : this life we grant to whatsoever was made, both before and after it was made, a life in the omniscience, and omnipotence of the Creator. But what does it appertaine to this place, where the Creatour is not described (as appeares by the whole carriage of the verse) either by the matter or forme of the creature, but only by his owne active power, as that which best proves the Word or Second Person to be very God.

For the Euangelist going about to lay open that incomparable mystery of the Trinity, which lay hid from so many ages, more fully than any others had yet explained it, and herein (as the present necessit y urged) to prove the absolute equality of the Son with the Father, according to Essence, Eternity, and Power (nothing but a preeminence of order excepted) presents him with such a title, wherein all thes former priviledges were manifestly included, as easily to bee deduced from thence by a faire construction, for what degree of neerenesse can there be between two persons greater, than is between the Word, and that from whence the Word takes his derivation, the Vnderstanding, seeing no mind can be without her operation, and such as the mind is such, will bee the operation thereof: by which comparative kind of speaking our Saviours, in respect of his Divinity is called the Word, as was exprest before more at large.

But

But the Holy Ghost, who guided the pen-mans hand, fore-seeing how truth shold not want enemies assayng to thrust her aside, and to wrest her words from their proper significati-on, besides that significant title, which layes claime enough to true Deity in the Sons behalfe, brings it in attended with all those divine properties, severally clad in their own habit.

Frist, as we saw, Eternity.

The second, an intrinsecall Being with God.

The third, the very expresse Name of God.

The fourth, an all-sufficient and all-efficient Power, and here lest any shoulde thinke it a Word without life, or dare construe it so; this exception also was prevented by saying, *εν αὐτῷ ζωτικός*, *In him was life*: So that now if *Pantus Samos*, or *Marcellus* do pronounce this Word to be *αεροπονία*, only prolativ or ve-call; if *Eunomius* layn two words of this sort, one most intimate with God, another but like unto it, by which he made al things, we need go no farther than this place to detect the Heresie.

Of the first, because a Word, such as ours are, lives not, as appears by disability to effect any thing of it selfe, by continuall mutability.

Of the second, because the Word being God and Living, this life must needs be the very one, simple and absolute life of God himselfe, unless they shoulde make a plurality and diff'rence of lives in one thing, which is against the very Rules of Nature, whom they take for their mistresse in these conclusions. It is our Comfort as it is our Belief, that wee have such a Saviour, in whom is the true life of God, a life not derived in time, not depending, not inferiour to any other, but eternall, subsisting of it selfe, it selfes Author and Continuer, no other than the Fathers, whereto we may adde that of the *Psalme*, *Wee shall be satisfied with the plenteousnesse of thy house*, and thou shalt give us drinke of thy pleasures as out of the Rivers. For with thee, O Lord (and Saviour) is the Well of Life; and in thy Light shall we see Light, *Psal. 36. 8,9.*

We that are men tunclesse wee live a life of reason and advise, what are wee but like beasts, which readily incline to that thing, whereto appetite and naturall desire incite them, which if we do, we do no otherwise than even dye to his I-mage, who both made and redēcted us, not seeming to bee the

true off-spring of that Heavenly Word in whom was life, and from whom flowed that excellent gift of Understanding which makes man live after a sort like his Maker. His Maker we see is that Trine-one God in three persons, whereof the second being the Word here manifested unto us, puts us in mind of that Word which is ours, made by Nature, refined by Grace, to what uses wee shuld accommodate it, and how reall differences are between that, and the Divine Word, and what analogicall and comparative agreement: It is more than the Poet meant by his, *A Jove principum Musa*, from God is the beginning of our apprehension, when our apprehension shal reflect again upon God, and observe that in him, which being alluded unto in our actions, crownes us with a greater measure of the likenesse, which is between him and us.

There is then a fashion wherein we should imitate the Wisdom of God, and a fashion wherein the Wisdom of God is imitable: Let us see first the one, and then the other, that wee may be exercised in the practice of that, and the speculation of this, and in both for his glory.

The use of these gifts and graces which God put in our hands, and hearts, is the testimony of that life and vigour which remaines in us, whether it be of Nature or Grace. In the Divine Word is Life (we see) and in us must be a living Word and consideration, or otherwise wee shew no better than dead men: Divinity may tell us as well as Philosophy, that *in quantum recedit forma hominis, succedit forma cadaveris*, the forme of a compleat man goes away, & the forme of an incomplete man or nothing but a dead carcasse remaineth. It is confirm'd by a Prov. out of the mouth of that wise K. Salo. *The lips of the righteous feed many, but spakes dye for want, &c. Pro. 10. 21.* And yet by a wiser than hee, even Christ himselfe, when being desired by one, whom he cal'd to be his Disciple, that he might first go and bury his Father, his answer was to him, *Let the dead bury their dead, Mat. 8. 22.* accounting them no better than dead, who not enlightened by his Doctrine, lived under the power and command of sin, and so men may both live and dye at once, when not living as they should, they have more interest in the wages of sin, death, than in the gift of God, life.

If therefore we desire a life hereafter in Heaven, wee must first

first live a Heavenly life here, not an earthly, a spirituall, not a carnall ; and this life (we see) how it shewes it selfe to be in us, by measuring out our thoughts, words, and workes, like masters of our selves, under our Arch master God , by doing that which may commend, not discommend us to posterity ; such a life will make us live after death, not only with God, but even here amongst men : There are many good works of holy men which time hath raised out of sight, but shall never raze out of memory, soasmuch as they are recorded, some by holy, others by prophane writers, many againe which remaine still before our eyes, as grand letters written by the Authours owne hand, such as are our Churches, Colledges, Schooles, Hospitals, and the like ; all which pious works are the second life of their founders, and not only have they lived once, but cause them to survive themselv's by the lasting vertue of a good name and report, and to these if I shall adde those learned Autho'res, which writ so many Volumes of Interpretations and institutions for the use of posterity, what do they being read, but even seeme to speake to us being dead ? Such industry was in their mind, such art in Industry, as makes them no lesse active now, than they were living.

Thus what life is in the Word of our mind we easily perceive , such as without it wee seeme to have no life at all , but may well be compared to dead men, or brute beasts that perish, such as keeps us out of the grave of forgetfulness, eterniseth our name, and presents us in the very works of our hands. Thus to bee lifted up by imitation to the likenesse of our Maker ; the Word in whom is Life , is the Crowne of our practise, the Crowne of our speculation , to know yet further , that in the same word is such a kind of life, which in it selfe can neither be imitated nor described ; the Life of God , which by all is confess to be more vitall , more full of active power than tongue can expresse, or heart conceive ; therefore to believe this of the Word of his Father is, *καρποτικόν, quid,* an ascent above nature, seeing naturall men, and naturall Interpreters could never understand or believe it.

So that when we look upon or rather desire to look upon life it self, the Life of God, which is the same in the Father, & in the Word or Son, alas what just cause have we to cover our selves o-

ver head and eares in the conceit of our owne weaknessse
and vilenesse: and if David replyed to Saul, who was but a mor-
tall man, as himselfe : *After whom is the king of Israel come out,
after whom doest thou pursue, after a dead dogge, and after a flea?*
1 Sam. 24. 14. How much better may wee reply so unto God,
when we fall to reall comparisons between him and our selves,
whose life is but death, either in respect of or without that Di-
vine Life, which gave and still gives us our whole Being. Our
word and reasonable apprehension takes its life from that
Word, which takes his from no other, and when we have it, is
able to impart it selfe to no other properly, to infuse life into
nothing which lived not before, to effect any naturall thing al-
ready uneffect. We remember what we have read of the de-
spereate Priests of Baal, how they cryed aloud, from morning
untill evening, and could put no life into their stupid God: bat
though we should cry aloud, not only from morning till even-
ing, but from the morning to the evening of our days; *we are not
able by all the words we can utter, to make one haire,* &c. *Mat. 5. 6.*
Wee read of many cunning Painters, and Statuaries, which to
make proesse of the lower of Invention, have wrought many
livelesse substances, as it were to the cōplete outward fashion
of living creatures: *Pigmalion* his Marble Mistresse, *Zeuxis* his so
Artfully contrived grapes, that they deceived the Birds, but *Ar-
chitas* that famous Geometrician *Plato's* Scholler, formed a
wooden Dove so queintly, that she imitated other Doves, not
only in forme, but in flying; yet none of these had life indeed,
because the makers themselves had it not to dispose to others, to
do thus belongs only to the Fountain of Life, the Divine Word,
in whom is life not according to measure, but infinite, and im-
measurable; but a Word of this Word made all things in the be-
ginning, and endowed them with preuent life and being.

And the Life was the Light of men.
That sacred Theorem that whatsoever is in God is God himself,
is partly implied here, where the life that is in him is said to be
Light, one thing in him, which to his creatures imparts it
selfe after a different manner, and herupon lyes the foundation
of all those severall attributes, whether Nominall or Reall,
which we for our slender capacity ascribe unto God.

*Thus the Euangelist having intimated our Saviours Almigh-
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ty Power, in that all things were made by him, now hee converts his discourse to that particular creature. *Man, for whom not only other sublunary creatures were made, but he himselfe after a sort made capable of his Maker, from whom as from the Fountaine both of Life and Light, a speciall kind of Light is conveyed into us:* He saith not therefore, the Life was the Light of all creatures, but of men (although there be some creatures above us, as the Angels, others below us, as all sensible things of the Earth, either of which in their kind are immediately enlightened by the Father of Lights) because the revealed Will of God, and the comming of Christ the eternall Word, both in his Ministers and in his owne person concerned none but men, and to these the Holy Ghost here shewes what powers and abilities were given, that being men made to the similitude of their Creator, as men and his owne deare off-spring, they might be ready to believe and receive him.

If we looke after this Light, which is derived unto us from the Light of Lights, we shall see it in two formes, *Rationis & Gracie*, of Reason and Grace, whereof the first is ours by Nature, the other an addition from Heaven; both which were ours naturally in the loyns of our Father *Adam* before his fall, but after we quite lost the one, and retained the other not without some blemish and abatement of sight in that kind. Yet still we are *in Capite* possest of the light of reason, and withall capable of grace, which when God shall adde unto us, wee become again compleat men interessed in our Makers first love: the light of reason is that which makes us men, the Light of Grace, that which makes us sons, the one is the generall gift of God, the other his speciall: *Ompes (saith Theophylact) secundum quod mentem accipimus, & rationem, a Verbo dicimus illuminari, nam Ratio Lux est:* All of us, in that we have received a mind and reason, are said to be illuminated by the Word, for Reason is Light; and *Rupertus, The Word (saith he) is universally called the Light of men,* that is, of men both good & bad, *quia tam boni, quam mali in hoc lucent quod rationales sunt.* Because that as well bad as good do shine in this, that they are reasonable men, or that they have reason *sub distinctione* (as), as their proper right by nature, although divers do as it were degenerate into beasts through the abuse of it, and God can deprive them of the benefit of this Light, for *P. 3* their

their pride and presumption, as he did that proud King of *Babel, Nebuchadnezzar*: But we are not here to dispute of such accidents, where that Light only is meant, which gives a perfect resplendentancy either of grace or reason; which flowing immediately from the Word or second Person, continues still to prove the truenesse of his God-head, against elder or younger falsifiers of that Sacred Mystery.

It will not suffice the elder to grant him a very neare accessse to this prime light, unless they admit him also to the very fulnesse of it; Since the Heathen themselves will acknowledge the light of reason, that he, from whom this Light commeth unto us, is the chiefest Light, i. God; let it be sufficient to heare one amongst them giving his verdict,

Est Deus in nobis, agitante caluscimus illo,

Impetus hic sacra semina mentis habet. Ovid.lib.6.Fastor.

Briefly it is the breath of God, which kindles our conceits, and fowes the motions of our hearts: Nor can our younger Anti-Luminaries escape under the shadow of their halfe light, which they ascribe to the Word, when they insinuate, that hee was the giver of Life and Light to all men, by the vertue and merit of his Incarnation, wrought in the fulnesse of time; seeing if he were no otherwise the giver of it, and yet all had it from him, they must needs be driven into this absurdity, that no man was enlightened, at least wise with the saving knowledge of God before our Saviours manifestation, or else to a plaine confession, that he was the Author of Life and Light from Eternity, even as *S. John* here affirmeth of him: and himselfe of himselfe elsewhere, *For as the Father raiseth up the dead and quickneth them, even so the Son quickneth whom he will*, Iohn 5.21. *No man knowes the Father but the Son, and he to whom the Son will reveale him*, Matth.11.27. and what more consonant to this, than *John Baptist's* testimony in 18. vers. of the Chap. *No man hath seene God at any time: the only begotten Son, which is in the bosome of his Father, he hath declared him*. Thus our comfort and the crowne of our glory encreaseth still with the evidence of our blessed Saviours dignity, in his Light we see Light, yea he hath cast the beames of his brightness so abundantly upon us, that we are illuminated above our fellow creatures: Light flowes from him to them, but not so fully, nor kindles a splendor in them so like

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it selfe, as ours ; all visible things both sensitive and insenstive have some sparkes of him that is invisible, Rom. i. 20. Not only beasts and fowles, and fishes, but trees and plants, and minerals of the earth; but what have these comparable to the Image of God in man ? therfore nothing but man is said to be the Image of God, and therfore God chargeth his manner of speech in the manner of mans Creation, Gen. i. 26. He first formed other things, the chiefeſt whereof he endued with the light of ſenſe, but we may ſay with the Poet *Santius* his animal, *Mentisq; capacius alta Deerat adhuc*, Ovid. lib. i. *Metam.* He reserved reaſon for another kind of creature, whom he intended to make capable of a greater Light, and who was this rare creature ? The Text answers, *Man, the Life was the Light of Men*; or rather, who was this rare Light, what the Word himſelf. If God ? This is moft worthy to be enquired after, which when we conſider, O how muſh ſhould we deſire to continue in this Light, and to make muſh of that gift, which diſfers not muſh from the giver himſelfe, ſeeing he is made truly ours, as far as we our ſelves are fit receptacles to conteine him ! the Light is Life, and the Life is Light, a lucent life, a living light. All things are reciprocall in him, who is all in one and one in all, and is the Author of all goodneſſe to us, that he might draw us to himſelfe only.

THE
FINIS.



THE NINTH SERMON.

JOHN 1.2. *The same was in the beginning with God.*

SHerefore having Light, let us walke in it, especially since it is such a Light that cannot faile us, if we faile not it, nor suffer darknesse to be where it is : the Sun we see with our eyes comes behind it by infinite degrees, as we saw in that one degree of our Saviours greatnesse next before, here Hee is Light, and there Hee was Life : So that to bee a living Light, is infinitly more than can bee ascribed to the Sun in the Firmament, which though it lived, as some have vainely dreamt, of the Celestiall Planets, yet a created life is nothing to the Creators life ; nor the brightness of the Sun comparable to his, from whom both Sun and all other things in Heaven and Earth receive their severall kinds of light : who also having enlightened man so excellently above other things, as to perceive and see all this, to behold that spirituall Light, by the Light of the Spirit, what shold delight him more than a continuall speculation in the Fountaine of brightness ? how should his eyes be drawn away by this spectacle from all other ? or if at any time we looke on any other, to use them only as spectacles to convey our sight the better to him. If Beauty, presently to think him more beauteous ; if comelinesse, presently to esteeme him more comely ; if riches, presently to account him more rich, if pleasures, straightway to think him more delightfull.

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All these and whatsoever else of like sort are in themselves good, as being the works of him who is all goodness. Every good gift (saith S. James) and every perfect gift, is from above, and cometh down from the Father of Lights, in whom is no variableness or shadow of changing, Jam. 1.17. These, whether they be (as Philosophy hath sever'd them) profitable, pleasant or honest goods, they are certayne rayes or beames of the Father of Lights, which when we behold with the eye of right reason and judgement, they passe through and warme us at the heart with the love of him that gave them, and if these sparkles can, how much more shall he enflame us, when we shall see him as he is, in the fulness of glorious Light? In the meane space, let us take care that the light we have bee not turned into darknesse, by admiring these shadows, more than the substance, by fastning our eyes to much upon the creatures, that wee forget not the Creatour; so may these things prove prejudicall to our sight, which otherwise are helpefull; but the fault will be our own. *Cum enim (saith Saint Austin) fastamus substantie naturaliter bone, ordo in eis landatur, honoratur, peruersus culpera damnatur, in Epist. 120. ad Honorat.* For since all substances are naturally good, if we keep a meane in them, it is laudable, it is honorable: but if we exceed, it is culpable, it is damnable: The Word is the Light of men, men therefore have the light of reason, whereto also an addition of Grace is made in Christian men, which they must set to watch and ward their actions, if they will keep a gracefull correspondence with the Laws and likenesse of their Maker.

And the Light shineth in darknesse, and the darknesse comprehendeth it not, John 3.5.

Here Spirituall Light and darknesse are made synonymaes with temporall, that brightness which is in God, and that blindnesse which is in men both invisible, are represented unto us under the names of visible things; we see how the light from the skies shined, and the privation of it to bee darknesse and even so it is with this: but though there be an agreement of names, yet there is a difference of natures, especially between this Light here, which shines in darknesse, and that wee see, which darknesse overshadoweth, or that being equivocall in this certayne respect as well of nature as name, that the Sunnes

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light

light dispels darkness from our eyes, and God the Light of Lights dispelleth darkenesse from our hearts, still this difference remaineth, that the Sun shines upon men by a naturall necessity, but God of his owne Free-Will, not enlightning any man by force, but by love, seeing though he shines upon all, yet all do not receive light from Him, all do not open their eyes to Him, for the Light shineth in darkness, and the darkness comprehendeth it not. *as nobis agit to spondit nesciuntur quae sit.*
 To This Light then we perceive to be God, this darkenesse to be men; the one supernaturall, the other naturall, and both spirituall in their kind: The Light which is God extends it selfe, two wayes unto men, either naturally, according to the common capacity of all the world, or mystically according to those Divine revelations in the Scriptures, which himselfe uttered of himselfe: by both these markes of Light, the Evangelists meaning is we should know the truenesse of our Saviours Deity: his words are general here, & therfore imply all the particulars, though there be of that race that I spoke of before, which deny his shining at all before he shined in the Light of that Evangelicall doctrine, which he delivered after his incarnation, as Vipers devouring the parent of their Salvation, whilst they bar him of those rights, whereupon the power of a Saviour infisheth; for then hee should have beene but a Minister of this Light, *such a one as John Baptist, or Elias, or one of the Prophets,* as the Jews speake of him, *Mark 8.28.* then he should have beeene the illuminator not of all men, according to that which follows verse 9. *The true Light which lighteneth every man that comes into the world,* but only of those who came within the beames of his doctrine, some few Cities and Villages. All this was not light enough to shine in darkness, nor darkness enough to withstand so great Light, for many more than Israel could containe, did afterward with all readinesse believe and receive him: Wee must not only looke unto the Light of the Gospell, proceeding from that, as it was the greatest for excellency, so it was the latest for time. *deinceps in aliis.*

But we must looke before to that speciall Light of Doctrine, whiche the old Patriarks and Prophets had from him, and yet farther than that to the generall Light of Nature, that which the whole world had and shall have from the beginning to the end.

end; in this Light, the Light of reason and discretion hee shined unto all men, but darkenesse had so overmastered their hearts, that they discerned him not; they did not see the Creator in his Works, though all his works did set him forth with excellent praises.

Thus both by Naturē, Law., and Gospell, every way hee shone unto men, for every way men were in darkenesse, and therefore had need of such an enlightner that could bring them out of darkenesse into Light, and from a more imperfect light to that which is perfect himself, being this fountaine of perfection. The true Light which cannot be obscured.

[*And the Light shined in darkenesse.*] Now whether we take this darkenesse for the whole Nature of man, or the minds of some particular men overrun with the powerfuleffects of sin and over-cast with a black myst of iniquity, both these are a kind of darkenesse not comprehending Light, yet capable of it, for so we must thinke yet we think not, God shines unto his creatures in vaine, but to that end, they might be enlightened.

First, in respect of our nature we are (as it is observed) like the ayre, which because it shines not clearly of it selfe, but by the helpe of the Sun, is therefore rather to be termed darkenesse than light; yet because it is a substance so capable of Light as we see, we must therefore make a distinction between that and other things, which have no aptitude at all to be enlightened.

Secondly, in respect of sin grown upon us by our own fault, we are like men fast a sleep, or those whose eye-sight some disease eclipsed who though they be compassed about with the same light that others are, yet behold nothing: such darkenesse as this is in men, or such darkenesse are men of this sort, so the Apostle tels the *Ephes.*, *for yee were sometimes darkenesse*, *Ephes.* 5. 8. and upon what follows there: but now are yee Light in the Lord, we may infer what the Euangelist meanes here, the efficacy of Divine Light to be the same towards all men, inasmuch as he saith, *the Light shines in darkenesse*; but many to have continued refractory in their darkenesse, and *the darkenesse comprehended it not*; we see those that were sometimes darkenesse, but became Light: we see likewise those which being darkenesse, capable of Light, notwithstanding refused it, and still continued darkenesse, though *the Light shone upon them*, and hence what

this Light and darknesse are apperces indifferently, what to shire, and not to comprehend that which binch are by the same rule easily understood as qualites in the subject : the difference of tense or time betweon these two verbs answering one another, is all that remaines to be observed : *The Light (faith our Euangel st) is in evanta pales shineth or doth shane in darkenesse; But the darkenesse (faith he) is untrouable, comprehended it not, or did not comprehend it,* where because the first verbe is indefinite and signifies a continuall shining, or a shining still present : the secord is limited to a certaine time, *when darkenesse did not comprehend the Light,* we may note two things.

First, the goodness of Almighty God in a generall sens, which though it were contorneed in all ages by some of all Nations and Kynredes, and shold be herenter ; notwithstanding still proffers it selfe unto them by diverse meanes, and remaines invoyable towards his creatures, so that all such as are not converted by it, shall at last be convinced by a plaine evidence of their contunacy against it.

Secondly, that this is the goodness both of the Father and the Son (as whose Divinity S. John here especially aymes) and consequently of the Holy Ghost, not only of one, but of all the Persons, which because it could not be perceived of any man by Nature only, that it did belong to any more than one Person, or that there was a Son of the same substance with the Father, men being but capable of this mystery by some other meanes, therefore even this Light shewed it selfe in darknes after a manner so conspicuous, as that mortall eyes might have comprehended it.

First, by Propheticall revelations.

Secondly, by Evangelicall demonstrations, after that hee, who was the light came and shone not through any glasse, but face to face as we say, even so elcarterly, as the lews with bodily eyes, could not have beheld the glory of Divine Majestie more apparanly and lively, so many stupendous miracles, which none but God in a humane shape could possibly have wrought, without hearing such excellent speeches, which none but a mouth fulfilled with Doctry could possibly have uttered : we find it by the effect and somight they, for ought we know, (as some of them did) namely his Disciples, who could never have wrought

wrought miracles, nor abounded with such excellent knowledge but by his gift, which through belief in him, they obtained : yet the rayes of his brightness being cast upon those times so gloriously, they saw him not with the eyes of Faith, they looked upon him not as upon the true light, because they remained in the darkenesse of their own error.

The continual manifestation, therefore of himselfe from the beginning of the World even to the very times wherein wee our selves live, by such meanes as he used for the illumination of all men, is a sufficient evidence why the Euangelist saith absolutely and in the present tense, the Light shines in darknesse ; but the ignorance and ineradicality of that people which rejected the Light, though it shined towards them so clearely is the cause why he expresseth it with a note of the time past, *And the darkenesse comprehended it not* : wee may take this as a generall induction to that which he declares particularly in the i i. v. v. of the Chapt. *He came unto his own, and his own received him not*. But here treating especially of the Divinity of Christ, he detaineth himselfe in an explication of the universall power and goodnesse of God, which he appropriates to the Son, likewise with the Father, and therefore Light to proceed from him in every kind, not onely the Light of Doctrine, as the *Arians* would have it, nor only the Light of grace, but even the Light of nature, which all men have immediasly from the Creator, and that this Creator was the Son together with the Father, appears by the sending forth of this, or by being this Light sent forth, which shined in darkenesse, and the darkenesse comprehendeth it not.

Morall.

Though we had lost Salvation in our Father *Adam*, and were become as wel deestate of the meanes as of the end, yet God our Father, the Father of Lights, with whom is no variablenesse or shadow of changing, shewed his constant goodness towards man-kind, in shewing forth the brightness of his face, and enlightening our hearts from Heaven, when by nature wee were but as darkenesse onely capable of Divine Light, but having none sufficient to apprechend him rightly without his own help,

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whereupon two things are observable, the ground whereof was first laid in the litterall Sense.

First, the constancy of Gods goodness, forasmuch as the light shines in darkenesse.

Secondly, the rebellion of darkenesse against light, and the darkenesse comprehended it not.

It is not the blindness of those that have not been called to the spectacle of Heavenly Knowledge, which can excuse those that have been, since Infidels themselves shall bee convicted of their sins by the Law of Nature. God shining to them in his works, whereby they are admonished to forsake those that are no Gods, and to looke up to him ; But what if they do not behold the constant goodness of God towards them, who as St. Paul saith in the *Acts*, *left not himselfe without witness, in that he did good, and gave us raine from Heaven, and fruitfull seasons, filling our hearts with food and gladnesse,* *Acts 14.17.* Yet shall we who profess the true knowledge of God, and his Son Iesus Christ deny him in our works, and not comprehend his love and his feare, when as we comprehend his truth ? This indeed is the ready way to draw us into ignorance and forgetfulness of his Truth, and to stupifie and benum us as much, as we are carelessse ; so that there were no hope of returning into the right way for such men, were not the Light of Gods grace at hand, at what timesoever a sinner repents of his sins , and begins to looke up to this Fountaine of all Knowldg.

It is evident, that no darkenesse at all can be an impediment to the bright shining of God, through the whole generation of his works , though they did not perceive it : that there is no transmutation , no shadow of change in the Father of Lights, but a continuall stedfastnesse , in casting forth the rayes of his brightness, insomuch that men need not waite any long time for his presence, when once their desire to behold it is fervent: it is not as the Sun , which leaves us in our greatest affaires, when the time of his setting comes ; and returnes not againe, be our matters never so important, until the morning ; were we as sick men , which grow weary of the tedious night, and still long for day, or such as inhabit those parts , where they must upon necessity expect the light through the compasse of many dayes. The Light here which is God, still shines in darkenesse,

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be our darkenesse never so great, and we shall find him present, whensoever wee looke for him as we ought, so that if wee still continue in the blindnesse of sin, our owne conscience will at length be found quick-sighted enough, to descry our rebellion to our own shame and confusion.

Now therefore that God should thus continually shine in darkenesse is admirable : But that he does it voluntarily, and of his own free-will, not being tyed to it by necessity, is most admirable on our parts, in whom are no deserts at all, or rather such deserts, as might justly move him to withdraw his Light wholly from us.

Yet his goodness we see is extended towards the most wicked, towards Infidels, towards such as neither do, nor will know him to be such, as he hath laboured to reveale himselfe ; and as for our own parts God hath voluntarily enlightened us who sate in that same darkenesse and shadow of death : For whereas S. James saith, *with him is no variablenesse, neither shadow of changing*, James 1.17. Presently that we should thinke our illumination not to be a matter of necessity, but of love and bounty, hee inferreth, *that of his own free-will he begat us, with the Word of Truth, that we should be a kind of first fruits of his creatures*, verse 18. and happy are we, if we continue in this regeneration to Light, whereby wee see the Truth concerning God in his Essence, and Will : *Blessed are the eyes* (saith our Saviour Christ, Luke 11.23.) *which do see the things, that bee see*, meaning both his Disciples then present, which did see with bodily eyes, the Son of God, the Light of Light in the Flesh, and also all those which should see him so through beliefe, when hee was not to be seen with bodily eyes, and so seeing him, should endeavour to live according to his example ; otherwise though the sight be blessed, the beholders shall be nothing so, for the Apostle tells us, *there is a kind of confessing Christ with our mouths, and denying him in our works*, 1 Tit. 1.16. and this is a voluntary running out of Light into darkenesse, little lesse, if not much worse than not to have seene at all.

If therefore we desire that our sight of him should bee perpetuall, wee must labour to direct our eyes to him perpetually in that way which leades to eternall glory, not deflecting our eyes

eyes some other way, and thinke that nothing can change the quality of our sight: Experience taught us, that some by being too much conversant in the variety of colours, have become pur-blind, and if this bee true in Nature, how much rather in spirituall things, whereunto by Nature our sight is more unapt; no marvaile then, if one that has attained the Knowledge of C H R I S T, whilst he lookes most upon the World, loseth the true Light of the Spirit, and becomes a Worldling, rather than a Christian, lookes too much upon his mony, lookes too much upon his pleasures, no marvaile if such a one forgets how to looke upon C H R I S T as he ought, and has the eyes of his soule dimmed and altered from what they were, or should have been, upon the appearance of this Heavenly Light, which having once seen, if wee see not to the end, is the fault of our owne wilfulness, who embrace darkenesse; not of the Light which notwithstanding still shines in darknesse.

Wherupon saith Saint Austin Tract. 2. in Job. *Noli cadere & non tibi occider hic Sol, si tu feceris casum, ille tibi faciet occasum:* Do not thou fall away, and this Sun shall not go downe: if thou settest to that, than that sets to thee. No otherwise, than as a man being shut up in some dark corner at Noone-day, sees the light of the Sunne no more than hee might at Mid-night, and so it does as good as set to him, becauile he is shut up from that, and beholds no brightness in the middest of brightness.

We must therefore become Light by the comming of Light, if wee meane to see the Light of Eternity, and continue in it, if wee desire it should continue to us. To remaine in darkenesse is not the way to approach Light, for the darkenesse comprehendeth it not, wee must bee of those whom the Apostle speakes, *Yee were sometimes darkenesse, but now are yee Light in the Lord, Ephes. 5.* Of those whom the Father of Lights voluntarily begets with the Word of Truth, to bee the first fruits of his creatures.

Hee is the Father of Lights, which begetteth Lights, and they are the children of Light, which are begotten to Light; the Child is like his Father: if the Father be Light, the

the Child also will bee Light ; contrarily if the Father bee Darkenesse , the Child also will be Darkenesse , according as our Saviour himselfe answered the unbelieving Iewes which boasted themselves the children of Abraham , and of God , *Tee (faith hec) are of your father the Devil.* Job. 8. 44. and the very naturall markes of such a father hee therefore shewes to bee in them , because they did his deeds , who was a murtherer from the begining , and abode not in the Truth , there being no truth in him ; thus they were the children of darkenesse , forasmuch as they had an agreement with darkenesse , and wherein though the light shined , yet they comprehended it not : they did not , not for want of light , but for want of love , and will to embrace it .

Even so the light , still distusing it selfe untill these times , shines in the darkenesse both of our Faith and manners , in both which there is a twofold kind of darkenesse , one in respect of it selfe , another in respect of us : which by an accident are made the cause of mens either not perceiving , or turning from that Light , which strives to manifest it selfe in them , as far as men are capable and able to behold .

Wee know the Apostles definition of Faith , *Hebreus 11.1.* that it is the evidence of things not seene , so that what we see not , can bee made evident unto us no further than wee can discerne it , and therefore the same Apostle in another place , calis it a darke seeing , *Now wee see thorow a glasse darkely , 1 Cor. 13. 12.* whereupon our belief of things either past or to come , though it bee light in comparison of the common ignorance of the World , yet is but a kind of darkenesse , being compared with the present intuition of those things : in like sort our agrement to that order of manners , which our Saviour the true Light having prescribed , requires us to observe by a command to follow him , is but as a darke patterne of that harmony and perfect correspondency wee shal keepe with him in Heaven , when the dregges of our corruption shall bee purged out , and the stampe of that first image neere worne out revived : in a word , when wee shall become altogether new in condition ; and this is the darkenesse or imperfection which is both in our Knowledge , and conversation here below ;

"will (as Saint Paul saith) that which is in part bee done away by the coming of that which is perfect, 1 Corint. 13.10. Our state being so, that only Faith in this Life gives us ability to behold the things of a better Life, and yet (the order of Nature being inviolable) gives us no more than to see *Speculum in enigma*, through a glasse darkely, as you heard before (though withall it have Light in that degree, which containeth the highest Truth, Certainty and Authority of God himselfe, which can neither deceive, or bee deceived).

Here begins that darkenesse which growes upon Faith by the fault of action, and resisteth that as it were with a Wall of earth, which before was intercepted, but with a window of glasse; men suffering themselves to bee turned aside by their ownt frailty, from the Truth of things believed, because they see them afar-off, and have not a present fruition of them, to bee corrupted in the course of their lives; because they have attained but the beginning, not the perfection of a regenerated life, which shall be: Whereupon it happeneth, that that which was ordained for their good, becomes an occasion of their falling into greater guilt: Seeing they, that being taught, never apprehended the Truth, which others do, apprehend it not for want of meanes, but for want of mind: they that fall from the Truth into Heresie, have the Truth before them, which they refuse, to cleave unto the contrary part: They that shake off the Yoke of discipline and a Religious conversation, have their Conscience accusing them, others instructing them, besides many secret motions of the Spirit suggest in them to good, which notwithstanding they make Light of, to wallow in the filth and myre of their dissolute courses, concerning all those may it not therefore bee said as rightly as briefly, *The Light shines in darkness, and the darkness comprehendeth it not.*

6. There was a mansens from God whose name was John.
7. The same came for a witness, to bare witness of the Light, that all men through him might believe.
8. He was not that Light; but was sent to bare witness of that Light.

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That there should want no manner of testimonies to shew our Saviour was the true eternall Light , from which all things receive that Light they have , whether Spirituall or Corporall , which to bee is to be very and true God : Therefore a Messenger was sent before his face , which should beare witnesse as a man unto men , that all this was the very truth . God had sent many Prophets before , which did plaine-ly speake of him in the highest straines of Divinity , but how-
soever it seemed good unto him to send this one after all the rest , for a farther evidence of that wonderfull Mystery , which was to be more fully unfolded in the comming of our Saviour : Now what this Messenger was both in respect of his person and office , is to be seen in the words .

First , in respect of his person , that he was a man , and cal-
led after the name of other men :

*There was a man sent from God , whose name was John , hee was
not that Light .*

First , in respect of his Office , sent from God , came for a wit-
nesse , to beare witnesse of the Light , that all men through him
might believe . *A man was sent from God .*

Therefore not a mere Spirituall substance , as an Angell , (though God before time had used the ministry of An-
gels unto men) not a Divine substance , as the Messias , though hee were man in respect of the nature of man hee had taken up-
on him , yet hee was the same person still , hee was before ,
that is , the Naturall Sonne of God , whereunto our humane
Nature being conjoyned in a personall union , hereupon to
answer fitly to the Sonne of God , Hee is called the Sonne of
man in Scripture : never man alone and by it selfe (but of the
Iewes in mockage) without sufficient additions , either of
title or circumstance , to prove his Deity : as by the Apostle
*Paul , Homo Christus Iesus , the man Christ Iesus , 1 Tim.
2.5. and by Saint Peter , Jesum Nazarenum virum approba-
tum à Deo in vobis , Iesus of Nazareth a man approved of God
among you , Act. 2.22.*

Therefore to take away all scruple , that Hee which is here
spoken of , was no such man , especially not the Messias , not

the Word, Life and Light before spoken of , hee hath the bare name of man given him , and withall a peculiar name according to his Person :

There was a man sent from God, whose name was John.

Whether this peculiar name of the Messenger bee set here for dignity or distinction sake , or both need no time to enquire , if wee consider that the generall intent of Scripture here , is to give us a most plaine and certaine notice what and who the man was , *A man sent from God, whose name was John:* So that having this full description of him , we may easily gather from hence both the difference between him and our Saviour , and also the dignity he had , either in the name it selfe , or we conceive to have been in the Person as often as we heare the

Name.



THE

FINIS.



THE TENTH SERMON.]

JOHN I. 6, 7, 8.

There was a man sent from God whose name was Iohn. The same came for a witnessse, to beare witnessse of the Light, that all men through him might believe. He was not that Light, but was sent to beare witnessse of that Light.

THAT there should want no manner of testimony to shew our Saviour was the true eternal Light, from which all things receive that Light they have, whether Spirituall or Corporall, which to be, is to be very and true God. Therefore a Messenger was sent before his face, which should beare witnessse as a man unto men, that all this was the very Truth. God had sent many Messengers before (as the Prophets) which did plainly speake of him, in the highest straines of Divinity; but howsoever it seemed good unto him, to send this one after all the rest, for a farther evidence of that wonderfull mystery, which was to bee more fully unfolded at the comming of our Saviour. Now what this Messenger was both in respect of his Person and Office, is to be seen in the words.

First, in respect of his Person, that he was a man and tearm'd after the name of other men, *There was a man sent from God, whose name was Iohn, He was not that Light.*

Secondly, in respect of his Office, *Sent from God, came for a witnessse, to beare witnessse of the Light, that all men through him might believe. A man was sent from God, therefore not a sincere*

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spirituall substance as an Angell, though God beforetime had used the ministracy of Angels unto men : not a Divine Essence as the Messias, though he were man, in respect of the nature of man, he had taken upon him, yet was he the very same Person still he was before, that is, the Naturall Son of God, with whom our humane Nature being conjoyed in a personall union, hereupon to answer directly to the Sonne of God, he is called the Son of Man in Scripture, not man alone and by it selfe (but of the Iews in mockage) without sufficient addition, either of title or circumstance to prove his Deity, as by the Apost. *Pau. Homo Christus Iesu, the man Christ Iesu, 1 Tim. 2.5.* & by S. Peter in the *Act.* *Iesum Nazarenū virū approbatū à Deo in vobis, Iesu of Nazareth a man approved of God amongst you by signes and wonders,* *Act. 2.22.* Therefore to take away all scruple, that he which is here spoken of, was no such man, especially not the Messias, that Life and Light before manifested ; He bath the bare name of man given him, and withall a peculiar name answerable to his Person,

There was a man sent from God, whose name was John.

Whether this peculiar name of the Messenger bee set here either for dignity, or distinction sake, or both, needs no time to inquire ; if wee consider that the generall intent of Scripture here is, to give us a most plaine and certaine notice what, and who the man was. *A man sent from God, whose name was John.* So that having this full description of him, wee may easily gather from hence, both the difference betwixen him and our Savioour, and also the dignity he had, either in the name it selfe, or we conceive to have been in the person, as often as we heare the name. And indeed as often as a good man is named, his vertues and excellencies are presently call'd to mind, whereby he lives to others for their example, long after death, while his body rells on the grave, and his soule in Heaven.

This testimony does S. John the Evangelist here give of Saint John the Baptiste, and they both a mutuall confirmation of our blessed Saviours dignity above all other men, or indefinitely to speake above man, since not man alone in him, but God and man together make one person. So much these two holy men taught S. John the Baptiste to convert the Iews, S. John the Evangelist to convince Hereticks, that truth might every way appear to Believers.

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These two holy men (like the two Cherubims, which stretch out their wings and had their faces turned towards the Propitiatory) stretch forth the wings of their mind and love, and have the eyes of their soules fixt upon the true Propitiatory Christ Iesus, the one bringing in the other for a testimony, to shew what he was, and was not; what he was, a witness to beare witness of the Light; what he was not, *Ova lux et ratio est;* *Hee was not that Light.* The Euangelist going on with his discourse of our blessed Saviours Deity, doth here interpose this testimony of S. John the Baptist, as it were by a Parenthesis, or necessary stay in his journey, before he come to the conclusion. Before he say, that *the Word*, that is, our Saviour, in respect of his Deity was the Light of men: But here, because as it is evident in the 3. chap. of *Luke*, that many of the Jewes did make a doubt whether *John* were the Messias, which was far to come, Here I say, he frees the *World* from that error: *He was not (faith he directly) that Light,* that is, He was not the Word incarnate, God in the flesh, whom when the Jewes saw, they could not discerne him, *Hee was not the Messias;* But a man sent from God, who came to beare witness of the Light, of the true Messias, that through his verdict the Jewes and all men might believe.

Whereupon S. Cyril in his 1. book upon S. John chap 6. writes thus, *John (faith he) did excell with such a great number of virtues, that when he had now attained the highest of humane integrity, did stir up as great an admiration of himselfe amongst men: whence it came to passe, that many supposed him to be Christ, and therefore it is written he was demanded, whether hee were the Christ or not:* of which thing the Euangelist, being not ignorant, as also that he might pluck up this error, and shew how far the bounds of *Johns* authority extended, he necessarily joyned this to the former, *that He was not that Light.*

But though it were unfit and contrary to Religion that men should take the Messenger for the Master, a witness of this light for the Light it selfe, yet was it convenient that he should be an admirable Messenger, and Witness; that so his words might import the greater credit to them of which were to be instructed: And such a one he was, As the same Author infers, *Quomodo enim magnus ille non fuit, ut quomodo autoritatis eius creditum.*

*non erat qm̄ tu nō cumulo virtutis præfulsit, ut lux ipsa à nonnullis
crederetur :* For how could he be otherwise than great, or how
could men chuse but believe his authority, who did shine forth
with such abundance of vertue, that hee was taken offsome to be
the very Light ; So that this negation here, *Non erat ille Lux,*
He was not that Light : which distinguishes him from our Savi-
our, doth yet imply his dignity in a greater measure, even as it
were a great credit, if it should be laid offsome Nobleman in an
Assembly, He is not the King, for this kind of negation would
intimate, that there shone so great a splendor of dignity and ma-
jesty in him, as if he seemed to be the King : And so great a
splendor of vertue was there in *John the Baptist*, as that to some
hee seemed to bee the Messias ; which that he did, and yet was
nothing so , are both intimated in the words , but the later
more directly, *Our Lord Jesus Christ*, *Hee was not that Light :*
And so much doth he affirme in his owne record of himselfe at
the 20. verse of the chap. when the Iews sent Priests, and Levits,
from *Ierusalem*, to aske him. *Who art thou?* And he confessed and
denied not , but confesed, *I am not the Christ.*

But how contrary to this is the quality of those, who not on-
ly extoll themselves above that which is equall, since no man
ought to vant of his owne worth in any kind , but also above
that which is Truth. *John* indeed was Light , though not the
Light here spoken of, not the increated Light, but a Light cre-
ated, and flowing from the increated ; yet how many have we
heard of, who have boasted themselves to bee light, when they
were nothing but darknesse, they being so much the more un-
apt to illumination, which in their own sight are so glorious ,
like sick men, who are lesse curable , as they are lesse sensible of
their disease.

Pride is as it were a dead Palsy of the Soule, benumming all
the power thereof , with a kind of insensible both misery and
iniquity , making good seeme evill , and evill good ; making
darkenesse seem light, and light darkenesse.

And first, if we look upon those Angels which kept not their
firste state, but left their own habitation, being now (as *S. Iude*
saith) reserved in everlasting chaines, under darknesse, unto the
Iudgement of the great day, *Ind. 6. vers.* was not pride and un-
repented insolency the cause of their ejection ? Was it not be-
cause

cause they were not contented with their own portion of light, but strove to ascend above that, to an equality with God the Father of Lights. As the Prophet *Esay* cryes out, *How art thou fallen from Heaven, O Lucifer, son of the morning, how art thou cast down to the ground? For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God, I will ascend above the heights of the clouds, I will bee like the most High,* *Esay: 14:12.* They wanted that modesty and humility which the good Angels retained, and consequently that which S. John the Euangelist here remembers of S. John the Baptist, according to his own record, *He was not that Light.*

On the other side let us looke upon the ambition and malice of those wicked spirits, and we shall find them now as busie in counterfeiting themselves to be light, that they may beguile us, as they were before in advancing themselves to a greater measure of glory and dignity, that they might parallel the chiefe Light their Creator. That which *Faustus* in *Virgil* spoke of *Ale-
cio* and her cunning,

Tibi nomina mille, mille vocandi arises,

That she had a thousand names, and many ways to do mischief; the same doth very fitly decipher the subtily of our Infernall enemy, diversely and sundry wayes assaulting the Church of Christ and her doctrine; he does not always go in one habit, not always use one forme of practising his intended mischiefe, but like another *Proteus*, or the same or worse than he, of whom the Poets write, uses to change him selfe into many figures, and to delude unwary men with sundry wiles, but under two more chiefe and generall colours: the one black and the other white: In this he appeares as an Angell of Light, in that as a Spirit of Night and Darknesse. But never (Beloved) does he appear so dangerously as when he comes in the white habit: *Sathan* (saith the Apostle 2 Cor: 11 at the 14.) *is transformed into an Angell of Light;* He is transformed, this shewes that he is not in his proper attire, when he goes about to insinuate himselfe into us under a white colour, to take us with delights and pleasures, and specious shewes of goodness, when underneath there dyes nothing but evill. Well, let him go on with what shewes of delight he will, yet is he not that Light he shewes for; Beware of him, he is not (I say) that Light.

Again secondyly, If from Spirits wee descend unto men who consist of a duality of substances, both spirit and flesh, we shall find some advancing themselvs in their fleshes, either of ambition, or wit, or beauty, or dignity, or authority, and many times of sanctity & religion, beyond the compass of humane light, much more beyond the element of libertie and equity, in some respects for their own vaine glory, in other respects for the delusion and subversion of others, or both together, as if they were instruments made out just to their Authors proportion. The author of all evill, by whose line men are guided when they walke the wrong way to goodness: when they go beyond their compasse, and endeavour to take others along with them, under a pretence of light into darknesse.

Such (Beloved) there have been, and is to bee feared, there are Examples of each kind we find in many: as of ambition in our first parents, too lightly crediting the Serpents warrant, that they shoulde be as Gods; of policy in *Achitophel*, whose counsell being esteemed in those dayes as the Oracle of God, taught him nevertheless a way to be his own executioner, besides what it did to others; of beauty and proportion in *Absalon*, taking that for an incentive of his conspiracy, which drew companions after him to be spectators of his tragedy; of dignity, and power in *Nebuchadnezzar*, who trampling upon the Nations by his Captaines and Lieutenants, whilst himselfe strutted in his *Babel*, with these words in his mouth, *is not this great Babel which I have built, for the house of the Kingdome, by the might of my power, for the glory of my Majestie*, Dan. 4 30. was in the selfe same hour driven to take his repast with the beasts of the field, and to eate grass like an Ox; Of authority and reputation in *Herod*, who at the very end of that accepted applause, which the people gave him for his Oration, *The voice of a God, and not of a man*, whilst he satte glittering in his Royall apparel upon his Throne, was smitten by an Angell, and made to know hee was but wormes meat by experience, whiles he was yet alive, *Act: 12.21.*

Thus might I proceed in examples of severall kinds, but sufficient are these to shew in some diffrent and indifferent measure, the quality of pride and insolency in her subjects, wanting excellent goodness, when iniquity lyes at the doores, making

ing a shew of light when grosse darknesse is in such actions : yet not to passe by that kind of arrogancy, which joyning it self in a nearer contemplation with the humility of my present subject, is the more easily discerned to be a matter of doctrine, as that it selfe is, not only of order or vertue, (seeing hee, who being so great a Light that hee was taken to bee that Light of Lights, whereof hee was but a witnesse, hath notwithstanding thus much delivered of him as a matter of speciall doctrine, that hee was not that Light.) It may therefore be a consequence as fit, as easie to be understood, that we should beware of them, who being no light, but enemies of the true Light of Religion, would yet insinuate themselves into men, under a pretence of Truth, where errore is the substance, and come with illumination in their countenances, and their mouths wher blacknesse is in their hearts, which being looked into by eyes that discern good from evill, are found to beare a character of Hypocrisie, in stead of what they make shew of.

There is a vaine ostentation of Holinesse and Religion, as wel as of other matters, when men would make the World believe under a specious and more than ordinary habit of zeale, that they are the soundest and sincerest professors, when some times (or if I should say, commonly, they are nothing) so the Apostle in the 5. to the Gal. at the 20. ver. reckoning emulation, amongst the workes of the flesh, not of the Spirit, that which our Church Liturgy in the Epistle taken out of that place, calleth Zeale, from the Greek word, meaning an intemperate Zeale or affectation of equalling some or exceeding others, in such matters as are only superficiall.

It was our blessed Saviours note at the first, that there should be some, which should rise to such a height of ambition and arrogancy, that they should usurpe his name, even the name of Christ. *Then (saith he) if any shall say unto you, loe here is Christ, or there, believe it not: For there shall arise false Christs and false Prophets, and shall shew great signes and wonders, in so much that (if it were possible) they shall deceive the very elect;* Mat 24.23. But we may say of these men against their wils, that which is here spoken of *John* with his consent, they made a great shew of light, *But were not that Light.* Whether this be referred to Antichrist, or those that rise up before the destruction of Jerusalem,

of whom *Iosephus* makes mention, lib. 17 Antiq. cap. 15. Or the Holy Scripture at the 5. of the *Abs* as *Thendas* and *Iudas*, of *Galilee*, who drew the people after them, by some faire shew; yet we read of none of these that tooke upon them directly the name of Christ, it may bee the people accounted them so, of Kings and great Prophets they did, and these are *Unti* or *Christi*, the Lords annointed or his Christis in some sort: But those that go about to make themselves so, having no right to it, are nothing lesse: whosoever shall rise up with this title, go not after him, but take our Saviours *caveat*, *Ecce pradixi vobis, Behold, I have told you before. Wherefore if they shall say unto you, Behold hee is in the desert, go not forth; Behold hee is in the secret chambers, believe it not.*, Matth. 24. 26.

But all do not come after one maner, all do not take that state & pomp upon the, the Pharises (we know) used dejected countenances, as well as long garments, they could strain at a gnat, as well as swallow a Camel, and under a pretence of long prayers, devoure Widdowes houses: Howsoever therefore men come, whether gloriously or dejectedly, whether with a shew of power or of weakenesse, of severity or lenity, it behoves every one to looke to himselfe, and to have this Lesson at his right hand; *Beware of false Prophets which come to you in sheeps cloathing, Try the Spirits, whether they be of God, for whatsoever their appearance be, if it be not with a good intent, and for a good end; they are not only that light which they seeme to be, much lesse any Messenger of the true Light, as John here wa^s, A man sent from God, came for a witness, to beare witness of the Light, that all men through him might believe.*

Afore we tooke notice of his Person, and such things as offered themselves by the way: Now wee are come to his Office, *to beare witness of the Light.*

The first thing that concernes an Officer of what kind soever he be, is to have a lawfull induction into his Office: So S. John here, that he might bee a just witness of the Light, was sent from God. *Homo missus a Deo, A man sent from God.*

So the rest of the Prophets were men sent from God, and instituted by his appointment, they came according to his sending. But not all are sent that come, neither do all come that are sent. As *Ionas*, who being sent to Nineveh, sought another way,

way, and was faine to be carried thither upon constraint; yet these I thinke of the two, are the fewest.

Indeed if we look upon mens morall actions, we shall find men had like *Ionas*, rather sit still and be at ease in their pleasures and contentments, or seeks a new way to follow their owne fancies, than be troubled about doing the Will of the Lord and performing those Christian offices one for another, which God hath commanded: And shoulde wee not find (thank you) as many of these notwithstanding ready to runne with *Saul* to the spoyle, with an intention to confiscate the best of the prey to their owne use, though they were commanded the contrary. Surely men are sent into this World as into a far Countrey, to war with their enemies, the World, the Flesh, and the Devill. But they spoyle themselves with the spoyle, and whereas they should spare nothing of the World, contrary to Gods Commandement, who sends us hither to beare witnessse of his gracious will in doing good to others for his sake, contrarily they confiscate all to the use of their own will, and live here as if they were not sent by him, or were never to returne him an answer of their procedings, and themselves the witnesse of their doings: This I am sure is not to do, as *John* did, to come for a witnessse, to beare witnessse of the Light.

As there is a kind of bearing witnessse of the Light by good actions, so is there also by good and sound Doctrine, both which have a neare conjunction with the witnessse of *John* in my Text, the one forasmuch as it signifies that he did well in confessing himselfe not to be the Light which others esteemed him, the other that he taught well, in professing his Lord and Master *Iesus Christ* to be the Light, according as the Holy Ghost here testifies: *That hee came from God, to beare witnessse of the Light, that all men through him shoulde believe.*

And this indeed is the true end which both he and all other of the Prophets were sent, To deliver that Light unto us, which God would make knowne amongst us, that in their testimony, or rather his testimony delivered by them; namely, the Scriptures, we might learne so much of his Essence, as is fit for us to know: And so much of his Will, as may bring us to Salvation, if we endeavour to follow it.

As there are three Gentall Rules delivered from Heaven, according to which, the three general parts of a Christians duty are to be framed, viz. His Belief, according to the Articles of the Apostolique Creed; His Works, according to the Morall Law of God summed up in the Decalogue; and amongst these, His Prayer, according to that forme in the Gospel express by our Saviours owne mouth. All which Rules are more generally branched and dispersed through the whole volume of the Scripture, the testimony and witnessie of the Prophets.

So these being proposed as tending to our proficiency in Grace, we must receive with all gladnesse, examine with all care learned with all diligence, what is that good, and acceptable, and perfect Will of God, Rom. 12.2. The Lord and his own free mercy having wrought the meanes of our Salvation, making us such by Grace, yea and more than such as wee were by Nature, doth againe require of us that conformity to his Will, which may stand as a Witnesse betwene Him and the Conscience, that wee appertaine to His Kingdome.

This conformity consisteth in applying the whole Man, both Body and Soule, to the holy exercises which agree with the quality of both: In the Soule there are invisible; in the Body visiblie operations; both which, when they are answerable to Gods Word, are called Spirituall, Divine, Heavenly; when otherwise, Flechly, Sensuall, Diuelish: But as the Spirit and Flech, though they make one man, are of a different substance; so likewise have they a different kind of operation: the mind working inwardly by Reason, Vnderstanding, Will and Affections; the members outwardly by the Senes, as Hearing, Seeing, Tafting, Touching, Smelling: And to these I may adde a second power of the tongue, Speaking: All which are naturall faculties of the whole Man, having their peculiar work both in the Regenerate and Vnregenerate.

For although by Adams fall our nature was corrupted, yet not destroyed, though we lost the best and greatest part of our endowments, yet some Reliques continued together with the seat wherein they raigned, and wee were still capable of

that goodness, wherunto wee were disabled, so Light still shines in our Darkenesse, or our Darkenesse is such, as bath an aptitude to receive Light (like to the body of the Moone) whereunto the true Sunne which lighteth every man that comes into the World, joyning himselfe, wee begin to recover our former Brightnesse of Wisedome and Justice.

So that having our naturall defects, supplyed by supernaturall effects, wee are begotten againe unto a lively hope (1. Pet. 1. 3.) And find our selves in possiblity not only of an equall blessednesse with our first Parents in the state of innocency, but also as high above that, as Heaven is above Earth, and the Worke of our Redemption, surpassing that of our Creation?

To this end there is as it were a change of Nature, or a Renovation of the Soule according to all her faculties, which beginning in the inner man, extends it selfe to the outer, and so frees the whole, that from hence wee are made the willing instruments of Gods Glory, and our owne good, which before were carried violently with the stremme of Originall corruption against both: From henceforth wee learne to behave our selves wisely in all things, which wee imagining to doe by our owne strength, were but deluded by Nature's ignorance.

And as wee are summond by the Divine Wisedome to come out of Darkenesse into Light, and from Vncleanesse unto Holinesse: So hath bee provided a visible Tutor (His Word I meane, the Witnesse of the Prophets and Apostles) to instructe us, that both our Faith and Works might answer the dignitie of our vocation.

The very frame of the World, which as *David* saith, *declares the glory of God*, Psalm. 19. 1. may bee an accessorie help to the illustration of our minds, together with the Scriptures, Either of these being propos'd unto men for books, wherein to read the Makers both Will and Works, that from their differenter likenesse wee may collect matter of Instruction.

The World, and all Creatures therein, both sensible, and insensible, obey the Creatours Lawes in that decent Order, which a mere reasonable man cannot but understand, and admire, wee upon whom a double Light hath shone from Heaven,

Heaven, learn something more by them, even to extol his Name with due praises both of heart and hand, that seeing the very excellency of the Creatures remaine constant to their kind wee, which are the most excellent, even blushing, to thinke how wee have degenerated from our selves, not onely in the state of Nature, but of Grace, may take occasion to proceed to the better, to revenge our wrongs in a Godly maner upon our selves that did them, and to seek for the Right or the Light in that way, which the All-provident hand of God hath laid open unto us, that having this Witnesse of the Prophets wee may believe, and by a lively and fruitfull Faith, we may obtaine Salvation.

FINES.



THE ELEVENTH SERMON.

JOHN I. 6, 7, 8.

There was a man sent from God whose name was John. The same came for a witnessse, to beare witnessse of the Light, that all men through him raight believe. He was not that Light, but was sent to beare witnessse of that Light.



Vr Euangelist (as you heard before) brings in this Testimony of S. John the Baptiste, as it were by a Parenthesise, or necessary stop in his proceeding discourse of our Blessed Saviours Deity, that by so staying he might take all things along with him, which lay in the right way to the conclusion of his argument.

And therfore interposeth this Witnessse of *John*, being a man of great authority and credit for his doctrine and life, as a meanes to induce other men, to a more speedy or easie beliefe of that they were to be taught; and on the other side, though he were such a great light, yet by shewing withall his inferiority to that Light of Lights Christ Jesus, he doth both take away the Jewish suspition concerning *John*, and confirmes the supertranscendent excellency of our Saviour. So much the more, as the nearer here he brings them together, that so by seeing both, the greatest may bee confess and believed, and mens judgement drawn by this course to the apprehension of the Truth: *John was not that Light, but was sent to beare witnessse of that Light;* That same was the true Light, which lighteth every man that comes into

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into

into the World, i. το φῶς οὐδεὶς πίστιν, the true Light, this τὸ ἀληθινόν, is that which makes the distinction between Him and all other lights whatsoever, whether men or Angels, or false gods, which Panyms and Heretiques, both in their kind have invented: John Baptist among the Jews was accounted for a great light, though at the Light of his Doctrine, most of their eyes were shut, confessing Christ himself in respect of his Ministry to be a great light; But that τὸ φῶς τὸ αληθινόν, hee was not, not that true Light, which lighteth every man that comes into the World: our Blessed Saviour was the fountaine of Light, He but a certayne rivulet: our blessed Saviour the Sun, he but as the day-star, an usher to the Sun. — Indeed both he, and other holy men may be said to be true light, in regard of the Truth which they embrace, and likewise deliver unto others, but all this is but by a reference to this supreame Light, whose very Nature and Essence is Light exceeding and immeasurable, they not so: and in this sense none deserves the attribute of true Light but God himselfe, to none it appertaines so properly, as to him; he being of himselfe very Light, we of our selves very darke-nesse, and no otherwise light, but by relation to him, or participation from him.

Secondly, Saint John in this place having to deale against those depravers of the Truth, which seeming to glory in Christ amongst other Christians, did yet stand against his supremacy, and fulnesse of godly power, doth therefore call him the True Light, to distinguish the same from such shewes and shadowes of Deity, wherewith only they invested him: He was therefore (faith S. Ioh.) the true Light, meaning him to have the very true and absolute Nature of Divino Light, which is proper to God alone, nor can bee imparted to any out of this Blest Trinity of Persons in Vnity of Perfection.

Thirdly, hee is called the true Light, because hee taught the Truth which enlightneth men, and is the ground of that which other taught and teach in his Name, according to his Word, wherefore he is learned in 14. vñfe of the Chap. *The Word full of Grace and Truthe*, and this is to distinguish Him in his Doctrine from other false lights, such as the Philosophers, whose science though it were true in many respects (for Philosophy in it selfe is the study of Wisdome and Truth) yet was it mingled with

with error and falsities, for as much as mere reason is too weake to attaine unto the Knowledge of Heavenly things.

Again, such as was, and is at this day, that obscure and tenebrous light, the doctrine of Heretiques and Seducers, which go about to draw others to believe falsehood for Truth, and set a glossie of sanctity upon profaneness: By whom the Devill works, when he doeth (as S. Paul affirmit) transfigurare se in Angelum Lucis, *Change himselfe into an Angell of Light,* 2 Cor. 11. 14. But no lights of this kind are the true Light (as was before more largely exprest.) No we see the truest Light that is or can be in man, comes short of perfection; nor hath this property of Divine Light, which is to enlighten other by its own power, as it follows: *That was the true Light, which lightens every man that comes into the World,* & *qui est in mundo non est deus;* *which enlightens every man.*

Here perhaps thou wilt doubt why the Light is said to enlighten every man that comes into the World, since every man is not enlightened, many comming far short in proportion with others. This may be answered diverse ways according to the diversity of light, the light of reason, or the Light of Grace generally: As for the greater measure of any particular gifts in either of these states, that answers not so directly to the place.

First, in respect of reason, God may be said to enlighten every man that comes into the World (so our Saviour Christ, concerning whose Deity there arose a negative voyce amongst the adversaries,) may be said to enlighten every man that comes into the World this way, that is, with the light of reason and discretion, which being on all sides confess to be the peculiar gift of God alone, doth therefore approve our Saviours God-head so much the more: so that this way, I say, the Light may be said to enlighten every man which comes into the World, or every man that comes into the World may bee said to bee enlightened because he hath the light of reason, which is peculiar to all men in general.

Secondly, in respect of Grace, it may be said to enlighten every man, either every man that is enlightened, or every man that being impossibility to bee enlightened, stands against his own illumination. For the first, Saint Austin answers in Ench. cap. 102. *Illuminat omnem hominem venientem in hunc mun-*

dum, non quia nullus est hominum qui non illuminetur, sed quia nisi ab ipso nullus illuminatur: It enlightens (saith he) every man that comes into the World, not because there is no man which is not enlightened, but because none is enlightened but by him only. Therefore though not all simply and universally, there being many in the world (as we know) who have not the benefit of those meanes, which God hath continued amongst us; yet therefore hee may be said to enlighten every man, so farre as every man that is enlightened, is no otherwise so, but by his good Grace and disposition, for which they are to render thankes as to a gracious Lord.

Secondly and more aptly, the Word may be said to enlighten every man that comes into the World, in respect that this is the generall intent of God to have all men saved, and to come to the knowledge of the Truth (as also saith the Apostle 1 Tim. 2.4.) and for the same end is in a readinesse to manifest the light of his Grace to all men, that as many as will may receive it, if they cast away that beloved vaile of sin and wickednesse which hangs between them and the true Light.

Gods Grace is therefore in this kind called Light, because it passeth according to the nature and similitude of Light; so the Sunne is commonly said to lighten the whole World with his glorious rayes, and we find it true, that all men receive light from it, if they willingly stand not in their own light, as the Proverbe goes: But if they willingly retire them into caves or holes of the earth, if they shut their eyes, the windows of their bodies, or of their houses against it, many may thus want light, but 'tis their own doing. And even after this manner fares it with the Light of Grace; Those that have it we know, may loose it by neglect, and those that have it not, wee know may be still without through contempt; and whose then is the fault, but theirs, who persist still in their wickednesse. Hereupon saith S. Ambrose l. 2. de Cain & Abel, *Omnibus operi sanitatis Christus detulit, ut quicunque perierit, mortis sua causas sibi ascribat qui curari noluit:* Christ hath brought a remedy of health unto all, insomuch now that whosoever shall perish, may ascribe the causes of death altogether to himselfe, who would not be cured; and in the same place, *Qui pereant, sine pereunt negligentia,* They that perish, perish through their own negligence,

negligence, and whom then may they thanke for it, but themselves? If a remedy bee provided, and hee that needs it will not take it; this man if he miscarry, we all judge guilty of his own ruine; and therefore saith Saint Austin Tract. 12. in Joban. *Quantum in medico est, sanare venit agrotum; ipse se in-zerimini, qui praecepit medici servare non vult;* Forasmuch as is in the Physitian he comes to cure the sick; but the sick kils himselfe, which will not observe the rules of the Physitian.

And that you may see further how this Text and this matter hath correspondency with other part of Holy Scripture, observe what our Saviour himselfe speakes concerning this voluntary reluctancy or striving of men against illumination. *And this (saith he) is the condemnation, that Light is come into the World, and men loved darkenesse more than light, because their deeds were evill,* John 3.19. then he gives the reason, why they received not the benefit of Light, because they would not shake off that they loved better; darkenesse, their deeds were evill; and because light is a detector of evill deeds, they refused the good not affected, because not tasted, for affection to the bad; whereunto they were inured; and this is the condemnation, this their re-pulse from Light, because they repell it being offend, as it followes in that place; *for every one that doth evill, hateth the Light, neither comes to the Light, least his deeds should be reproved,* verse 20.

No marvaile then that there should be condemnation to them that refuse Salvation, and a perishing in the deeds of darkenesse, when for love of that, men refuse to lay hold on such a blessed meanes of safety, to enter such a ready way to blessednesse, to open their eyes to such a generall and unconfined light, *& own'g et rasa a deo patrum,* which enlightneth every man.

Nor is this a lesser comfort to us, than it is a glory to him that is so. That our Saviour, the Second Person in Trinity is this, *τὸς ἀνθρώποις τὸν αὐτὸν φωτισμόν,* This true Light which enlightneth every man: that the humane nature which he tooke for our sakes, is joyned to this Almighty, all working light in so neare a band, that there is no difference of Attributes in the Person, all is Light, though wee know and confess a difference in Nature; Union is that which confers the dignity upon the inferiour part: Our Saviour before he subsisted in the Flesh was this

true Light, that is, God, since Deity and Humanity were united, all our Speeches of dignity, all our praises go together for his glory: nor confessing the Union is that the matter stood upon; it is the excellency of the Superior part, the truenesse of true Light (as I may so say) which the Adversaries opposed; but the Euangelist (as you see affirms) if we reflect upon every member of the Text,

First, in regard of very true essentiaall Light of it selfe simply, that was the true Light,

Secondly, if that be not sufficient, shewes an effect absolutely beyond the ability of a creature, the true Light, which Lighteneth every man.

Thirdly, that this might not bee wrested to any particular kind of light, either the light of Doctrine, or of actions, or of miracles: In every of which kinds he might be said to enlighten every man that believed, and yet not be the highest Light (as the Adversaries would insinuate) forasmuch as the Light both of Doctrine, Actions and Miracles; was eminent also in the Prophets and Apostles, whereby men were converted to the Truth: Our Saviour himselfe likewise witnesssing, *John 14.12. That others which believed should do the same works that he did, and greater also, because he went to the Father:* Though indeed this was not by their own power, but by his, whereof they were instruments only: The Euangelist therefore, not to leavc the least footing for these objections, stayes not in any particulars, but goes to the utmost bounds, saying not, every man that believes, not, every man that is brought to the knowledge of the Truth by these meanes, but universally and without limitation, *Every man which comes into the World, the true Light which lightens every man, ἐπέκεινον εἰς τὸν κόσμον, that comes into the World.*

You perceive how that to be called the generall Light, which lighteth every man that comes into World, is Gods proper attribute. A note whereby we may distinguish this Light to be supreme above all other lights which either are, or can be imagined: So that not *John the Baptist*, whose shining vertues amongst the Jewes were so much admired, can rightly any way be taken for it; but rather a sparke only sent from it, one who had his light where others have theirs, even at the fountaine, which

which diffuseth it selfe to every man that comes into the World, which being it selfe without beginning, gives a beginning to all other.

All things whatsoever in respect of their originals come from God, the World it selfe, whither amongst other things: man likewise comes as to the place where he hath his first materiall abode, who is chiefly here spoken of, because hee is the chiefeſt part of Gods Workmanship here below the chiefeſt creature that comes into the world.

Here by that ſpecial Light which God hath given unto man, together with the knowledge of him, may man learne to know himſelfe, as knowing from whence he came, and by whose power and goodneſſe he doth ſubſift in that ſtate, wherein hee is, that he may thinke no otherwife of himſelfe and his beginnings, than according to Truth, neither too proudly, nor too bateſily.

For concerning mans comming into the World, there have past many vaine conceits of men: As if he were therefore laid to come into the World, because he had his former being in another place. Man consisting of ſoule and body, the one a Spirituall, the other a corporal Substance was thought by the *Manichees* and *Seruans*, to have his ſoule of Gods own Eſſence, to have this come immediately from the Substance of God himſelfe, inſisting upon this warrant, that God is ſaid in Scripture to *Breath into Adams nostrils the breath of Life*, Gen. 2.7. Now this conceit is too loſty, man muſt not derive his pedigree ſo high as the Divine Natura, from hence therefore he cannot bee ſaid to come into the world. Nor if we ſhould come lower, from God himſelfe to the Heavens, where he vouchſafes his preſence more eſpecially, who before he made the Heavens and the Earth was *locus ſibi*, a place unto himſelfe; no not here, I ſay, nor elsewhere was the ſoule of man to bee ſought for: Althoſh ſome of the Ancient, and amongſt theſe, *Origen* a learned Father, were of opinion, that the reaſonable ſoules of men were all produced together before their bodies.

These are not the Countrye, from whence man came into the World, though he be here ſaid to come into the World, let him not therefore lift his thoughts ſo high in ſearching for his originall: For yet again, by this very thought he may descend

to

to a lower, I will not say, but a baser conceit of his comming hither than is fit; to come from God the fountaine of all bles-sednesse and glory, from Heaven the place where all happiness, and more than can be wisht for, is enjoy'd, into a body full of infirmity, and a world full of misery, we might imagine to bee an incomparable losse, and a change for the worst, by innume-rable degrees, almost the worst that man could thinke of his comming into the world: And yet was it a fiction of the *Pla-tonist*, and a Heretic of some in the Church, that the soules of men being first in Heaven, afterward were thrust downe into bodyes here on Earth, for offences done there, and so by that meane to come into the world: But such a comming being contrary both to religious and reasonable understanding, and being not so much a comming, as a thrusting or precipitious downfall, we must seeke another reason why man is said to come into the World.

The Divine Light doth then first begin to enlighten man, whean man first begins to have light in this world: and therefore the Text (to take away all scruple) mentions the very place, where this Light is given, which never before was had, till it was had here: Man is the subject which receives this Light, who before his entrance hither, was capable of no light because he had no being, and therefore no peculiar place, untill being something by Creation, some place was consequently assigned him in this world, so that now all the scruple lyes barely in the words or manner of speaking (without any doubt of the meaning) why man is said *Venire in hunc Mundum*, to come into the World.

To come (indeed presupposeth as much) according to a common sort of speech, as to come from some former place: But this (Beloved) is but in some respects of former being or externall motion; Wee use besides this, to apply it many times to things newly produced either by Art or Nature: Things there are, which wee say are come, when they first appeare to the view of man in a formall shape proper to things of that order.

If wee referte this to things merely inanimate, we know it, that of mettall workes, and such like at their first compo-sure, it is an usuall Phrase to say, they are come: The wise King

King Salomon makes use of this Phrase, *Prov. 25. 4. Take as
may the dross from the Silver, And there shall come forth a
vessel for the finer.*

Hence if we go to things that have life and growth, and no more, as Trees, Plants and Minerals, wee see from a little seed, and nutritment of the Earth, they are said to come forth and come up in time to that bignesse, which each of them have yet this comming, is not in any of this forme and fashion from some other place; but now wee may say this is a Tree, or this is a Plant, which before it came up was nothing so, but only in possibility. And farther if we go to those things, which have Life and Sense, all kind of Creatures which are produced by use of Generation, wee usually say of them, they are come, from the kind of which they were engendred, and yet we know they come not in such a manner, as shewes any compleat former being, but first a possibility, and next, the meanes being used, a growth by degrees to what they are.

And so man being a sublunary creature, may be ranked with other inferiour things, of which you have now heard, in this tearme of comming; and although it be a Phrase only applicable unto man; *Venire in hunc Mundum*, To come into the World; yet we see according to an usuall speech, and the manner of other things he may bee said to come hither, and yet not presupposing from any former place, from any farther habitation in another world.

But as the first precise beginnings of all things are exprest by an ordinary phrase of comming, whether it be *aggreendi*, of comming out, or *progrediendi*, of comming forth, or *procedendi*, of proceeding, or *veniendi*, of bare comming here, as it is in the Text: So the Scripture exceeds not in this brief touch of mans entrance hither, it shewes us that he comes into the world and we see the manner how, not from any other world, for it shewes no such, it speakes not of any journeying, of any travelling, of any sending or descending hither.

And albeit the soule of man be of a nobler substance than other earthly things, or than his own body, which is the same in matter with other earthly things: Notwithstanding the name of man here, signifies *totum compositum*, the whole and entire

man both body and soule, comming after his manner, to receive that Light which he never had before; that which is the gift of the Great God and our Saviour Iesu Christ, who is himselfe this gift, the true Light, which enlightens every man that comes into the world.

And thus wee have past the darkenesse of the controversie and come to the Light, which shews it selfe unto us, and us unto our selves. Wee see first what our Saviour Iesu Christ is, the true Light, to his glory amongst us, and our eternall comfort, in that he is the true Light, which enlightens us, even us all, which enlightens every man that comes into the world. He it is which as God gives us the Light of reason, as God and our Saviour gives us the Light of Grace, let it therefore be our care to walke according to the same; Let it be our earnest supplication, that he would shine more and more unto us, in the truth of his gracious Light on earth, that we may attain the sight of his glorious Light in Heaven.

FINIS.

THE



THE TVVELFTH SERMON.

JOHN I. 6, 7, 8.

There was a man sent from God whose name was Iohn. The same came for a witnessse, to beare witnessse of the Light, that all men through him might believe. He was not that Light, but was sent to beare witnessse of that Light.

There is no man but takes delight in some speciall thing above another, here in this world. And yet this delight being variable and apt to be cast upon new objects, as often experience proves, from hence we may gather, that there is no sub-lunary thing worthy to set our whole delight upon, or wherewith our desires may be bounded without proceeding any farther: When we have viewed all things throughly, and taken as much pleasure in them as may be, we may conclude with *Salomon* in his *Eccles. Be bold all i vanity and vexation of spirit.* We must therefore looke beyond this Worlds compass, and as *David* saith, *Psal. 121. lift up our eyes unto the Hills, from whence commeth our Salvation, even to the Lord which hath made Heaven and Earth:* And we shall find him to be that *summum bonum*, that chiefeſt good, then whieh there can be none higher; and therefore ſuch abundance of delight in him, that having once ſet our hearty affections there, wee ſhall have no caule to unsettle them: But ſhall have perpetuall invitations with the Cherubims and Seraphims (as we read) continually to cry *Holy, holy, holy, Lord God of Sabbath, Heaven and earth are full*

full of the Majesty of thy Glory. This delight, our Evangelist proposeth unto us here ; and proposeth it fully : He shewes us what and who the Creator of all things is, and from that wee may collect the reasons, why we should rejoice in him above all things ? why we should account the knowledge of him more precious than any thing else that can be desired ? This is that which lay hidden from the World, from the greatest part of the sons of *Adam*. By reason of their owne voluntary revolt from Grace and Goodnesse : But this is that, in the true knowledge whereof, the Lord out of his superabundant grace and goodnesse, hath always preserv'd a remnant that did love and feare him. Of the Church before the Gospell, it may satisfie us to heare Christ pronouncing these words, *Abraham foresaw my day and rejoiced : Abraham and before him others, others after him in the old time believed in the blessed Trinity, and profest as much (though more obscurely) the vaile being not then fully withdrawn.*

Now you see what the Euangelist saith here to the Church under the Gospell, for the full manifestation of her Saviours excellency, both against Heresie and against Ignorance. He declares how our Saviour was in the world before his comming in the flesh. And this he doth, that we may know God truly, whom the World throughout from the beginning, imagined they knew, but knew not for the most part, as appears, whom Heretiques in the Church profest they knew, but denied the truth concerning him, whom ignorant men do know, but superficially ; and yet deeme their knowledge to bee sufficient : and whom some wicked men do know plainly, and yet are carelesse to follow him in thir lives and conversations, and so as good they knew nothing. Against all of these (for brevity sake) we may use our Evangelists exception here, or make it one.

He was in the world, and the world was made by him, and the world knew him not.

You see from the beginning of the Chapter, S. Johns progresse in the proesse of our blessed Saviours excellency ; you perceive the causes to have been, the necessary conviction of Hereticall oppolers, and the necessary confirmation of Orthodoxall professors ; and lastly the right instruction of as many as desire to tell the truth, as it is in Christ Iesus.

He that will know the truth concerning God, which is the principall foundation of Faith, (as saith Athanasius in his Creed, *He that will be saved must thus thinke of the Trinity, thus as the Truth is:*) He I say, must not thinke of God either as the Heathen man doth, who imagineth by some naturall reasons there is a God or supreme power, and for want of apprehension that this power is absolutly communicable to three Persons in the same Divine Essence, neither more nor lesse, do's therfore either come short of the full extent of Deity to three Persons, the Father, Son and Holy Ghost; or else extends the same too far, by applying it in parts arid parcels, to innumerable false gods, whereof we may read in the ceremonies of Nations, and so lesseneth that substance by many fold divisions, which is wholly one in three. Neither must he thinke of God, as the Heretiques did Arius and his followers, who confessing the number of three, did yet stand against their equality in one; so that the whole sume of their arguments was in a maner even with the Heathens: For in both them remained a false estimation of the true God; the one set up Idols, the other shadows for their worship. But the Scripture here (if we will be guided by it) leads us to the right understanding of God; and as it tels us elsewhere, *He that commeth unto God must believe that He is, and that He is a rewarder of those that diligently seeke Him*, Heb. 11.6. So here it shewes us what he is, and who, not only the Father, but the Son: He with the Father and Holy Ghost was in the beginning, made all things, was that supreme Life and Light, which enlightens every man that comes into the world, & yet notwithstanding, came afterwards into the world in his own Person, in the forme and fashion of man; so that in him God became man, and man became one with God; which conjunction because it was so wonderfull, it could not sinke into the braine of some men, though conversant in the Church, and therefore wee trust in this Armour against them, and for our selves. That Hee which was made man of the substance of his Mother, who suffered for our Salvation, descended into Hell, rose again the third day from the dead, Ascended into Heaven, sitteth on the right hand of God the Father Almighty, from whence he shall come to judge the quick and dead, even that he before any of all this, was (as saith the Euangelist) *In the world*

and the World was made by Him, and the World knew Him not.

Thus having briefly anticipated the meaning of the text, before we proceed to a larger explication, we may divide the words after a double manner, one way for Doctrine, another for Vse.

First, for Doctrine, they divide themselves into these three parts.

First, that He, that is, our Saviour in respect of his Deity was in the World before he was in the flesh, *Ἐν τῷ κοσμῷ λόγος*, *He was in the world.*

Secondly, that he was here, not as a creature or any inferior thing, but as the Creator and Preserver of his works, *καὶ ὁ κορυφὴ διάνοιας εἰσήγειτο*, *And the World was made by him.*

And thirdly, that as it was a certayne marke of the true God to be unknowne to men by nature: So our Saviour here having this marke, is proved even in that also to be the true God, that he was not truly known, that he was not comprehended of the world, *καὶ οὐδεὶς αὐτὸν ξέπιστε*, *And the World knew him not.*

Again secondly, for Vse we may draw the words into two parts, mingling the last with both, thus *That the World knew not God and her Saviour.*

First, though *he was in the World.*

And secondly, though *the World were made by him*: which were two strong motives of Knowledge, of Belief, *Ἐν τῷ κοσμῷ λόγος*, *καὶ οὐδεὶς διάνοιας εἰσήγειτο*, *καὶ οὐδεὶς αὐτὸν ξέπιστε*. *He was in the World, and the World was made by him, and the World knew him not.*

Of these words we will treat, both for Doctrine and Vse indifferently.

He was in the World, yet the World knew him not.

If we looke back to the first and second Veres of the Chapte, we shall see where the Word was, before the World was, *Ἄπειδεν*, with God, in the bosome of his Father from eternity; Here now that nothing might be wanting to the proove of his infinitesse, the Evangelist addeth also that *he was in the World*; His being with God was from everlasting, in the beginning, before all beginnings: His being in the world was in time, in and after the beginning of the same, and this was, that

that men should know him, for, for man above other Sublunary things was the World made, and the creature had a bright resemblance of the Creator, *yet the World saith the Text, cum non cognoscit, know him not.* He was with the Father, not as a shadow or fruitless reflex of Deity, as the Adversaries of the Trinity did insinuate, and therefore to make this the clearer, the Evangelist declares plainly that he was also in the world, and that the world was made by him, that He with the Father was that *Architectus*, the chiefe builder of the whole Vniverse: And therfore an active vitall power above all things, moreover, that He with the Father is that *Architriclinus*, that chiefeMaster of the house, which governeth & preserveth al things by the word of his power, which is *converant* amongst his creatures, nor amongst them only, but in them filling them full according to the capacity of each particular thing. In whom are all things, and he in them, in every part of the world in the whole, *Ex te so quae nra, He was in the World.*

Again, if we looke back to the 4.5, and 9. verses of the chap. wee shall see that the Word is that Light which shaineth in darknesse, the Light of men, the true Light which enlighteneth every man that comes into the World. Therefore being thus operative in the world, we may object how it comes to passe, that nevertheless the world knew him not.

Thus it may be objected. But the objection, if we consider the words well, may be prevented in the same, forasmuch as the Light being in the world, and manifesting it selfe so perspicuously, so apparantly, it must needs be the fault of the world and their obstinate blindnesse, that they perceived not, that they knew not him which was the Light, and was in the world; and therefore the Evangelist answers the objection fully, *He was in the World, and the World knew him not.*

The World here in the first place we may take for the univer-
sal fabrique of Heaven and Earth, or all the creatures which are
obvious to the eye of man. In the second place we must take it
in a limited sense, for the sons of men, since we know it is com-
mon to say the world, when we meane only the men of the
world, and amongst these in a stricter sense yet, not for all men,
but for that part, which the Scripture usually calls the world,
wicked, earthly men, which are blotted so much with the crea-
tures

tures of the World, that they lose the true sight of the Creator: Therfore when(as it said) he was in the world, we must understand that he was appearing in his creatures, of which compaeted together, the whole world consisteth, and moreover hee was appearing in many godly men, which were a part of the world, who sought to draw others to a right contemplation of the Divine Majestie by his works, as S. Paul in the *Act*s did the *Athenians*, where he found an Altar with this Inscription, *To the unknown God, Act 17.23.* And yet hence wee see the reason will follow why the world is said, not to know him, because though he were so manifested, nevertheless they tooke no right notice of him, and looking too unevenly, with a too much fleshy eye, they saw the creatures only, not him that was in them, Him, that was in the world. Wherefore that the world knew him not, Let it accuse (saith one) not the Word of God (or that Word which is God) and the true Light, but its owne sillynesse; and wherefore he addes, *Illuminat enim filius, repellit autem gratiam creature, que intelligendi acumine ut Deum cognosceret sibi dato abusa est, & ut prodiga, ad creaturas vim inspirandi convertit;* For the Son of God doth enlighten, but the creature doth repell Grace, which abuseth the power of understanding, given her to know God withall, and turnes the force of seeing, as prodigall wholly to the creatures.

The Son of God is that true Light, which was, and is in the world, for the illumination of all men, but amongst these a great part receive it not, being besotted with the love of sin, and enwrapping themselves farther and farther in the darkness of those follies, which the flesh delights in; and therefore saith the Apostle, *the God of this World hath blinded the minds of them that believe not, least the Light of the glorious Gospell of Christ, who is the Image of God shoud shine unto them, 2 Cor. 4.4.* Thus the world which was in former times, was accused for ingratitude and senselnesse in the knowledge of God, senselnesse, for as much as it departed from the truth, and did cleave to falsehood, Ingratitude forasmuch as in what the truth always strove to manifest it selfe, they would not acknowledge nor embrace it. And may not the world now be accused of the same senselnesse, ingratitude, or ingrateful senselnesse: for so I may tearme them, they cleave so neare together, neither will I stand here to dispute

pute the case against Infidels and Heathen men, but to come to our selves : Are there not many, suppose even in our Christian world, which are ignorant of the Truth, concerning God, and therfore what can they think of his being in the world, of his goodness shewed to them in the creatures, of his looking upon all their actions, of his gracious providence and preservation of their lives and states : As many as are thus ignorant, wherfore are they so, for want of Light ? That as it was in the world, so it is in the world, and never so abundantly as now ; It is for want of diligent enquiring of, throughly examining such helps as are at hand.

But all this fault will be transferred by some upon the Minister ; I must confess Sermons are a great and necessary Light, but is it the hearing of them altogether, which can make a sound Christian ? tis that indeed which may perswade belief and kindle Devotion : But I demand , can all bee carried away, which is heard , or can another perfect repeating of that I heare, only make me as perfect as himselfe , in that I ought to know, or hearing perhaps but a few Articles of my belief, treated of in a long time ; say I should dye before I know all and yet having had time, should I dye a compleat professor ? shall I know how to embrace my Saviour in another World, before I know who and how he was in this World ? Therefore wee must not only heare, but lay up in our heart, and if we shall find that hearing only will not make us perfect, let us use both that and other helps, asking, reading, meditating, any way, every way to find the way to him which was in the World.

Many againe there are which are better skilled in the Articles of their belief , as good Christians for knowledge , and transcend other men; and yet some of these peradventure though they know God was in the world, how he was in the world, by creation, preservation, salvation and instruction : Lead their lives notwithstanding as if they knew none of this, at least wise as if they never remembred it, and so they do both know, and yet their courses would perswade one that they knew not.

Knowledge is not all , an Historicall Faith is not all that makes a good Christian , nay he that hath no more is a very bad Christian . S. James disputes the case thus, *Thou hast Faith, and I have Works, shew me thy Faith without thy Works, Jam. 2. 18.*

His meaning is, *Show it me to be good Faith, if thou canst without Works?* And I (faith he) will shew thee my Faith by my Works. I am sure his conclusion there is so round and plaine, that any man may understand his meaning, *But know* (faith he to such a man that shall boast of a fruitlesse understanding) *know O thou vaine man, that Faith without works is dead,* vers. 20. If that man be an Atheist, which believes not that there is a God in the World, which did create and now governeth and conserveth the same, then how much lesse Atheiticall is he, which having learn't that God is, and that he was and is in the World, is yet so carelesse to follow Him in His Examples, in His Precepts, as one would Deeme he tooke no notice of any God, much lesse that He is in the World, and takes a strict view of all mens actions; His Infinitnesse is such, that He is present every where, and absent no where, that He is the same He was ever, for God cannot alter: And therefore is the same of whom the Euangelist affirmes, *that He was in the World:* And to make this more strong, He teacheth us, that the Word of God the Son, who is the same God in substance with the Father, was before the World: So that though there be a plurality of Persons, yet God and none but God, being before the Creation, It follows then to strengthen the Argument, that if he were before the world, the world must needs be His creature, and so consequently, Hee in that which he had made, as the Euangelist addes for confirmation, *He was in the World, & the world was made by him,* which is the next particular.

Though Hee was in the world, and though Hee made the world, yet we see the world knew him not. *The Heavens declare the glory of God, and the Firmament sheweth His handy worke* (saith the Psalmist) Psal. 19.1. Therefore by the creatures as by certaine degrees, there may be an ascent to the Creator: Yet I will not say, that a perfect knowledge of Him can be attain'd by them simply, God may be seene in them, not fully seen. The Heathen man may see as much as may perswade him to believe his Majestie is great, which useth these to execute His Will, and sheweth signes and wonders, both in and by them, admirable and stupendious; and in this respect, that there is such a supreame Majestie, that did both make and doth rule them: But how can these men that are fallen so far from the true understanding

ding of God, as that they knew none of His revealed Will and Word, how can they know that in this God-head there are three persons; by which Vnity in Trinity, and Trinity in Vnity the World was made: the Euangelist therefore lets this for another preufe of our Saviours excellency.

And if it bee an absolute conviction of these men, for not knowing God at all, it may be as much of fome in the Christian world, for not diligently seeking after God, whom they do or may know, and that by other ways more than the creatures, and knowing by other more sure, more certaine meanes. How worthily may this be made an accusation of them, that they take no notice of Him, not so much as in the creatures, which he hath made, which are ever before our eyes to excite us, to admonish us of his goodnessse. Before our eyes they are, and they are evidences and witneses of him. Therefore wee that know so much, shold make that use of them, for which they are proposed.

If thou wouldest contemplate the wonderfull beauty and exceeding glory of the most high, that so thy soule may be carryed with delight unto him, why this thou art not able to comprehend, as it is in it selfe, but thou mayst arise nearer unto it, when thou shalt looke upon the excellent and glorious Fabrick of the creatures, and thinke how much then the Creator doth excell them. And therefore saith *Theodoret in Comment. Psalm. 19.* Sufficient is the only brightness of the Heavens, and the greatnessse of them, to declare the magnificence of their Maker; for, saith he, if one beholding a mighty and curious building, doth admire the Architect, and viewing a stately ship, doth consider the Artificer, and with the contemplation of a picture, the memory of the Painter doth concurre, *Multo magis fabricatio mundi, qua viderur, ad opificem nos videntes conductit,* Much more the fabrick of the world which is seen, doth lead our sight to him that made it. But it falleth out with us not much otherwise than it did with the Heathen, which though they could not soare so high with these wings, as to the compleat knowledge of God, yet to a sure perceiving of him they might, and to a constant observation that his worth was so much above all things, as that nothing but he was worthy of the worship of man, who next to him amongst all creatures that may be seen, is himselfe.

the most excellent : Therefore as in Jacobs Ladder, some of the Angels ascended, others descended : So it fell out with men in this ladder as it were of the creatures ; by it some wisely ascended to the Knowledge and Love of the Creator , others foolishly descended to the vaine affection of things created and to Idolatry : So that with us, some by surveying the world, which was made by God, are drawn to praise and glorify the maker, both in their words and works , others againe are so ensnared with the sensuell desire of the creatures , that they quite forget him that formed them ; their love and liking is wholly raked up in dust and ashes, some in their youth make an Idol of beauty, in their age of money, and remember not that Idolators , yea such Idolaters shall not enter into the Kingdome of Heaven : *For without*, saith Divine S. John, in the Rev. the last chap. ver. 15. *Without are Dogs, and Sorcerers, and Whore-mongers, and Murderers and Idolaters, and whosoever loveth and maketh a lye.* All these shall be without in outer darknesse. But for the comfort of them that cleave st dfaсты to the will of their Maker, he shewes before what reward they shall have. Blessed are they (faith hec) that doe his Commandements,

Why ? that they may have right to the Tree of Life, and may enter in through the gates into the City.

THE



THE THIRTEENTH SERMON.

IOHN I. 6, 7, 8, 9, 10:

There was a man sent from God whose name was John. The same came for a witnessse, to beare witnessse of the Light, that all men through him might believe. He was not that light, but was sent to beare witnessse of that Light. That was the true light, which lighteth every man that commeth into the World. He was in the world, and the world was made by him, and the world knew him not.



He two former parts of Doctrin arising from the words going before being already handled (*viz.*) that our Blessed Saviour in respect of his Deity was in the world before his comming in the flesh, and that the world was made by him; the third now followes in order, *That the world knew him not*; This (if you remember) for matter of use was intermingled with the precedent parts, that so the sene might appeare the more evidently to be this, That although he were in the world, and the world was made by him, yet nevertheless, the world knew him not: *The world knew him not*, who was to be knowne and discerned by these apparant markes. I shall therefore, trusting to your memories, need the lesse time now to finish this part: Namely, whom you perceive, whom you believe according to the former words, *to have been in the world*, and that *the world was made by him*, that him notwithstanding

τὸν οὐρανὸν καὶ τὸν ἀέρα, Καὶ τὸν οὐρανὸν, And the world knew him not.

Many wayes there are, by which the perfect knowledge of the true God and our blessed Saviour Iesus Christ may bee hindred and obscured in the world, and every of these ways it hath been, and is so; and therefore the words may be understood diversly.

First, in respect of that knowledge of him which lay hidden as it were in the creatures, about which Philosophers were conversant, but came far short of the marke, and this was by reason of our imbecillity by nature, to looke into Heavenly things, and judge of them by earthly.

So then first of all by the creatures, *The world knew him not.*

Secondly, in respect of the knowledge of Divinity simply, the world in soine part knew no God at all, such were the mercifully barbarous, and this by reason of their separation from all learning, not only Divine, but humane.

So then secondly, through defect of ordinary science, *the world knew him not.*

Thirdly, *the world knew him not*, in respect of a faithfull knowledge, for Faith came not by any earthly meanes, but by Divine revelation, and this because all had not this revelation present, only the godly seed before Moses, afterwards the Israelites, now the Church far more openly and plainly than they found. Although many men both without the Church and within, did know and acknowledge one God and Supreame power, the one mistaken in his worship, the other taught how to worship him, yet the Trinity of Persons, the Father, Son and Holy Ghost, was known expressly to very few, and they more extraordinarily inspired from above, before the coming of Christ.

So then thirdly, by the revealed knowledge of Faith, *The world knew him not.*

Fourthly, not in respect of a faithfull knowledge, coupled with Charity and observation of the Commandements: And this, because it is not sufficient to salvation to believe only, but also to live, as he enjoynes us, who taught us our Belief, according to that of S John 1 Ep.2,3,4. *Hereby we do know that wee know him, if we keep his Commandements. For he that saith I know him and keepeth not his Commandements, is a lyar, and the truth is not*

not in him. And S. Paul in his Epist. to Titus, shewes us the reason why God came to acquaint us with these things, which the world knew not; *For the grace of God (faith he) that bringeth Salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world,* Tit. 2.11,12. And this sound and saving Faith, diverse of the world we know from time to time have wanted, do now want.

So then fourthly we may conclude, that by sound and saving Faith also, when as a man should live according to his Faith and Knowledge, by this *the world knew him not.*

Thus in respect of rude nature, of Philosophicall understanding by the creatures, of a revealed Faith, of a true and lively Faith, joyned with Charity and good Works, the Word and Son of God, and consequently the whole and entire God-head, according to the truth thereof, was not knowne unto the world, that is, the greater part and the worser sort of men, for which the world here is understood (as was formerly shewed) had no right apprehension of this admirable mystery of the blessed Trinity, by which we through a lively and stedfast Faith do obtaine Salvation, and without which none, forasmuch as we know, can be saved, the Scripture saying, *that he that comes to God must believe that he is,* Heb. 11.6.

And againe, in respect of the Son of God our Saviour Jesus Christ, *that there is none other Name under Heaven given amongst men, whereby we must be saved,* Acts 4.12.

And againe, in respect of the Holy Ghost, *Except a man bee borne of water and of the Spirit, he cannot enter into the Kingdome of God,* John 3.5.

You perceive therefore the necessity of the true Knowledge of God, you perceive the want of it amongst the greatest part of men is the cause, why our Euangelist here saith, *that the world knew him not;* For although he was in the world, appearing in the things, which he had made, wherein according to S. Pauls judgement, there is a manifest declaration of the Creator, where he saith, *The invisible things of him from the Creation of the world are clearly seene, being understood by the things that are made, even his eternall Power and God-head,* Rom. 1.20. Though in these (I say) there were an apparent shew of him, yet this shew proved

not

not a shadow only, but darknesse to their eyes , by reason of their own vaine concieits and wandring desires : And therefore he saith again, in the latter part of the verse : That they are without excuse that did or do make such use of them. The reason follows, Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkned. Professing themselves to be wise, they became fooles. And changed the glory of the uncorruptible God , into an Image made like to corruptible man, and to birds, and sourefooted beasts, and creeping things. Now these men through this occasion (as saith the same Apostle in the 24. verse) being given up of God to uncleannessse, and to vile affections, verie 25. and to a reprobate mind, ve se 28. yet still God continues his goodnessse : Hee was not received of the world, as he was in his creatures ; therefore hee came to his own in his own Person, And they nevertheless entertained him not (as saith our Euangelist in the next verse) Εις τὰ ιδίαν οὐδὲ εἰδος αὐτὸν ἐπεξέλαβον, He came unto his own, and his own received him not. John 1.11.

Before you heard *He was in the World*, which by creation is his own , but here it is said *He came unto his own* , which intimates some thing more.

Hee , by whose power and preservation the world and all things therein do subsist, and upon whom they do so nearly depend , that there is a certaine similitude , and resemblance of Him to be seene in them, and to be taken notice of, with a right judgement and consideration : Even he was not contented in that manner only to demonstrate and shew himselfe ; but hee would also come and be amongst his creatures , as well as in them : to the end that whatsoever was requisite to Salvation, which they could not see clearly enough by the first meanees, they might see by his comming, even every way as clearly, as was both possible, and necessary for the enlightning of their understanding.

Here then the same Euangelist which before had proved his eternall Divinity, begins to set forth his entrance into the state of humanity, and from his being proceeds to his comming, that afterwards he may shew what he came to be here, what to do. But this Text mentions only his comming, and his entertainment

ment in generall tearmes. First, his comming, *In propria venis*.
He came unto his own.

Secondly, by his entretainment, and that the worst that
could bee, *Ei sum non receptus*, And his owne received
him not.

In the first, wee may understand our Saviours love and hu-
mility.

In the second his Peoples malice and obstinacy.

He came (saith the Evangelist) and sith every ones comming
is to some place or persons; hee shewes to whom hee came,
et tu iuda n̄ obis, *He came unto his own*, Wherein we will not
stand so much upon his comming, since the manner is not here
exprest, as the subiect unto which hee came, *et tu iuda*
to his owne.

He was before in the world as God, but he came afterwards
as man, His comming signifies a new manner of being here,
beyond that which is before; His comming was to man, and
for man, and therefore in the shape and substance of man hee
came, that so he might the better performe the occasions of his
comming hither; He to whom all things here pertaine as his
own, or more briefly, whose own all things are, did come unto
his own here, vouchsafing his speciaall presence in the world,
and bowing as it were his person of infinite maiesty to a con-
junction with flesh and bloud, that so he might be a fit travai-
ller to come into these parts below, which though hee were
Lord of all, so the Kingdome of Heaven incomparably more ex-
cellent, yet he vouchsafes to take care of his own, and to tearme
them so, (as you heare) *In propria venis*, Hec came unto his own

Some by his own here, do understand the world, and all men,
others the Iews only, which were called his own, after a more
peculiar manner; others again understand both indifferently:
Both senes want not their probability: The world in generall
was made by him, therefore his owne, and into the world he
came, therefore he came unto his own, *when he came into the
World*. Again the Iews before his comming had a more speci-
all knowledge of his Promises, and revelation of his Will, of
them he tooke his beginning, according to the flesh, to them
he was principally sent, and amongst them he was converstant
in the course of his Life and Doctrine; therefore whereas it is

said, *He came unto his own*, it may be understood more specially, *He came unto them*, forasmuch as they only in all these respects might challenge that speciall prerogative to be called his own: Both senes then are true, and may be accepted with this distinction, that his own here, may be taken for the world in a generall meaning, for the Iewes in a speciall, for both were his own, and so to both he came, when he came unto his own.

The good which was wrought by his coming, was first indeed proposed unto the Iewes, but intended unto all, both Iewes and Gentiles as many as shoulde believe on him.

And again, as many as did not embrace him, both Iewes and Gentiles indifferently, were all within the compasse of the same forfeiture, not to receive his Grace and Benediction. Although therfore both meanings be true, yet the generall seemes most agreeable to the place, that when hee came unto his owne, he came unto all.

First, by a connexion with the words going before, as if the Euangelist would have us to know that he which first made the world, the very same in person did afterwards come into the world, and was not received, though he came to it, even as before, he was not known though he made it. That which he created was his own, and yet knew him not, therefore that it might know him the better, *In propria venit, He came unto his owne*.

Again, by connexion with the words following, there it is said, that *as many as received him, to them gave he power to become the sons of God*; Not as many of his own, but simply, *Quicquid as many as received him, to them gave he power*; Therefore if when S. John speakes of those that received our Saviour Christ, hee speaks universallly of all men, *Quot quorū, as many as, without exception, why therefore, when he speakes of those that did not receive him, shall he not likewise speake of all People, but only of the people of the Iewes?* Since any amongst all, besides the Iewes could not be said, not to receive him, had he not been sent intentionally to all, which intention the Scripture plainly affirms in other words, *God so loved the world, that hee gave his only begotten Son, that whosoever believeth in him shoulde not perish, but have everlasting life*, Iohn 3.16.

And again in our Saviours last commission to his Apostles,
Marc.

Marc. 16.16. *Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall bee saved, but hee that believeth not shall be damned.* Thus we know hee came to all in generall, both Iews and Gentiles. And that his comming to his own, in this place includes as much is probable; and we may content our selves, that other places conjoyn with this, to make it true, that in comming to all or any, hee came unto his own, though they received him not.

Such wonderfull love and humility being shewed by his comming, teaches us to follow the same course: to come to others in that manner, or for that end, which may testifie lowlinesse and Charity when wee come. Very much it was that God, who hath the fountaine of all delight in himselfe, should make the world and all creatures of the same, both for himselfe to take pleasure in them, and for them, to partake of his goodnessse, which before had no being: But whereas the principall creature of all, man had lost the true sight of God, nor did rightly acknowledge him, either as he streamed forth in his workes, or as he opened himselfe in the mouths of his Messengers, from time to time, that he should after come person to person, very man to man, is much more, and more than worthily can be uttered. If a Superior upon occasion leave his Will with an Inferiour, he will looke to have it observed without more ado, and if he be enforced to send a Messenger, how much will he disdain, but if that meanes preuale not to his full contentment, hardly will he come, but send again for revenge: or if he come, will he come himselfe alone; or will he come with entreaties and perswasions? This is not the custome with the men of this world, but this was, we see the practice of Almighty God, and is still, He ceaseth not to come, and that with the best motive of love and Lenity, if we will receive him. Witnesse also that voyce of our Saviour, Revel. 3.20. *Behold, I stand at the doore and knock, if any man heare my voyce and open the doore, I will come into unto him, and will suppe with him, and he with me.* Here the patience of him who is above all things commends it selfe unto us. Hee comes (it seemeth) not to take snuffe at his comming, and so to be gone in a trice, for hee stands at the doore, and knocks too, that he may come in, even at any mans doore; the most sinfull and injurious to his honour, if so they will open. Contrarily

if men take diftak, they prevent the fruits of a patient and kind comming, by a sudden betaking themselves to the instrument of fury and vengeance, reproachfull words, advantages of strength or policy, either using these without comming, or comming only with such as these ; but if these are to be restrained where occasion incites, how much more, before men come, and search the ground of incitements ? If they will do according to our Saviours example, they must first come, to shew forth the tokens of unfeigned meeknesse and benevolence : Nor did he come for any profit that could redound unto him ; for how can hee which is the giver of all things, lacke any thing ? but meerly to confer upon others that good which was deficient unto them : there are divers ends of comming, but he came for the best : some come to serve their own turnes in much wickednesse ; few to serve other's turne in the way of godlinesse ; some come as *A-kimelech* after *Isaac*, Gen. 26. 27. when he had done him an ill turne, to crave a league and friendship, for feare of future damage, when he saw him prosper ; others as the people of Israel to *Moses* for deliverance from death, *Numb.* 21. 6. when God sent amongst them fiery Serpents for their rebellion. Some in another kind to chide and brawle with others unadvisedly, and when the fault is in themselvs, as the same people of Israel with *Moses* and *Aarowat* the waters of strife, *Numb.* 20. 3. where the Lord is said to have proved them, *Psal.* 81. 8. Others again in the worst degree come with flattering words, and intend nothing but mischiefe, as *Iome* that came to see *David* in his sickness, whereof he complaineth, *Psal.* 41. 6. that he spoke vanity, and his heart conceived falsehood within himselfe : Or as *Zoab* to *Abner*, when he tooke him aside in the gate to speake with him quietly, and smote him there under the fift rib, that he died, 2 *Sam.* 3. 27. Or as *Ismail* to *Gedaliab*, with pretence of glad society, and after slew him to accomplish his intents, 2 *King.* 25. 25. Or as *Iudas* came with a kisse to betray his master into the hands of his mortall enemies : with many other such ill examples of comming, which were too long to remember.

But as often as we read of the comming of such men, whom the Scripture commands for Piety, as of the Prophets, of Christ & his Apostles, besides many other, we shal find that they came

for

for good ends, with like countenance, like behaviour, like promises, like performances; with blessings, with intreaties, with admonitions, with benefits, with rewards: Nor did they ever come with *malum culpe*, the faulty evill, with evill in their hands or mouths to please themselves, but only sometimes with *malum pana*, the penal evill, that is, to execute or denounce judgement against men, when they could by no other meane be wonne to goodness.

Thus our Saviour carried himselfe towards those which were his own in a more particular manner: threaten them indeed he did, while he was upon earth, and after punish, but this was not, till he first came, and used extraordinary meanes for their conversion: But before this, when hee had declared himselfe unto them by his works, which were so manyfold and wonderfull, and also by his Word, not once but at sundry times, nor in one kind only, but in divers manners, as saith Saint Paul *Heb. 1.1.* when he had so many ways engaged them unto himselfe, and made so many mutuall relations, that they were his own in every degree and title, yet for all their stubbornesse and transgression, though none of these things did prevale, *Venit, he came, & venit in flos*, yea he came unto his own. So now we see, what lenity is to be used towards those which are most bound unto us, though they offend: The greater forbearance is in man, the greater goodness, for herein hee comes nearer to the Nature of his Maker. *Sola Deo aequa clementia nobis:*

There is a facility without discretion, when the good of the person, to whom it is shewed, is not aymed at, nor compared with the common good of others, as when offences are past by without correction, or counsell; and this is not laudable, nor commendable: *He that spares his rod, hateth his son; but he that loveth him, chastens him besime,* *Prov. 13.24.* *And smite a scorner, and the simple will beware,* *Prov. 19.29.*

There is also a facility with discretion, which respecteth the good that may come of it, which forbeareth revenge, and remitteth punishment upon hope of amendment, which casteth not presently out of favour, nor utterly renounceth on a sudden, but applyeth all possible remedies, and expecteth the utmost time of recovery: This is that, which God himselfe useth to-

ward sinners, who makes his Sun to rise upon the just and unjust, Matb. 5.45. Who is a righteous Judge, strong and patient, and is provoked every day, Psal. 7.12. and this is it, which men should use for the benefit of offenders, to see if they will returne, though it be towards such as owe them most respect, insues, towards their own.

A man will deeeme according to common reason, that he, to whom many trespasses have beene forgiven, or upon whom many favours have been bestowed, if he prove not answerable to expectation in some limited time, should be utterly disclaimed, and a stranger, any man accepted rather than he : But whosoever thou art, that haft so deeeme, here are many cautions to be observed, touching thy selfe and him, thou must learn throughly thine own disposition, that thou art a man subject to anger, to impatience, to too much affection of thine owne delight and lucre ; again that the party offending is one of the same mould, and therefore subject to the same infirmities, now thou most consider, whether thou art transported by some of these passions, whether thou haft done thy utmost, whether there be not some thing yet wanting, either which instruction, or encouragment, or labour, or liberality, as well as chastisement, might produce with time and patience.

All which and whatsoever other necessary meanes, when thou haft made tryall of, what haft thou done, but that He, which is greater than thou, even the Almighty reports of himselfe by the Prophet, *Esay 5.4. What could have been done more to my Vineyard, which I have not done in it ? Mine own Vineyard, upon which I bestowed so much paines & cost, and yet it brings forth wild grapes.* Men must not fail in the practice of goodness, although others fail in the apprehension. Vertue goes on by degrees to amend the vicious, otherwise, there would be no time left for amendment, and upon whom one hath bestowed much of any thing, what then if necessity require? Reason persuades to adde something more, that the rest be not cast away? Religion sets no bounds for the works of Charity, it goes on with a man through the whole course of his life, and leaves him not here, but ascends with him to Heaven, and is converstant before the Throne of God.

Chas

*Charity never faileth, saith the Apostle, 1 Corint.13.8.
And as the same is acceptable righteousnesse with God : So
Saint John shewes us what is best to do ; He that is righteous,
let him be righteous still, Rev.22.11.*

The custome of good men hath beeene to love vertue for her owne sake , though shhee cannot alwayes worke her ends upon others , to do good against much evill, and not to bee discouraged , not to desist from putting good intentions in practise, for feare they should not have their wished effect : for of obtaining this many have fayled , who have not fayled to doe their best endeavour , above all

witnesse , that Man of men our S A V I O U R

C H R I S T , who (as saith the Text) came

unto his owne, and his owne received him not,

& suis enim non, &c.



THE



THE FOVRTEENTH SERMON.

IOHN I. 6, 7, 8, 9, 10, 11, 12.

There was a man sent from God whose name was Iohn. The same came for a witnessse, to beare witnessse of the Light, that all men through him might believe. He was not that light, but was sent to beare witnessse of that Light. That was the true light, which lighteth every man that commeth into the World. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power, to become the sonnes of God, even to them that believe on his Name.



He ingratitude of some did never yet finally hinder God from bestowing his benefits on the World, of which the wicked have beeне partakers with the righteous, for had it been otherwise, the world had not continued untill now, but had been destroyed sundry ways, as either quite drowned in Noabs floud, or confounded at the confusioн of tonges, or otherwise, as the Lord could have brought to passe: Nor had our Saviour, that Lamb of God, slaine from the beginning of the World, so often come by his Messengers to a rebellious people, much leſſe at laſt in his own person, when notwithstanding they received him not.

This excellent and immutable goodness of God anany of his
scr-

servants wisely considering, did apply themselves to the same cause, as far as humane ability assisted with grace did permit. *Abraham and Lot were neare allyed in bloud, and though Abraham were the better man, yet to appeare the breeding strife about their heards, he yielded unto Lot, Gen. 13.8.* That *Joseph* was sold into bondage by his owne brethren, was a greater fault than if he had been sold by strangers, yet wee see, hee cast this out of his stomach, nor did it hinder, when occasion served to do them good. Nor only in respect of reconciliation, where no interruption hath again happened, but that we may see how the free and undeserved kindness of men hath beeene repayed with injury, by them in whom they had so much interest, wee shall find *David* in the 40. *Psalme 9.* complainng that even his own familiar friend, whom he trusted, which did also eate of his bread, layed great waite for him. And again, though hee had abstained from taking the opportunity to kill *Saul*, when *Saul* came out on purpose to kill him, his son in Law, and guiltlesse, yet this good turne did it not breed so little confidence in *David* to obtaine love, that nevertheless he fled away to *Abiath King of Gath*, 1 *Sam. 27.2.* and to let passe many other, we shall find that the Prophets and Apostles, who taught the Doctrine of Christ, the latter whereof were converstant with him in the flesh, did lose even their lives amongst thole whom they came to instruct, having no better reward than their master, and such as went before them, yet the suspicion of this, did not cut them off from discharging the part of dutifull servants, and true furtherers of a charitable work.

Greater love bath no man (faith Christ) than this that a man lay down his life for his friends, John 15.13. Yet (as faith Saint Paul) God commanded his love toward us, in that while we were yet sinners. (and consequently great enemies) *Christ dyed for us, Rom. 5.8.* It remains then to exhort with S. John 1 Epift. 4.11. *Beloved if God so loved us, we ought also to love one another.* Examples wee have of the highest degree in God, of a lower degree in men his servants, such as were not overcome of evill, but did overcome evill with goodnessse, who came unto their own, yet were not received. It is wee see, not the discourtesie, nor the enmity of thole that are in nearest relation unto us (though men can worst of all brook that) which must be

an obstacle to the works of Piety, therefore two things there are in briefe, which men are to observe here.

First, not to be distempered, nor to go beyond godly sorrow, if their pious actions and intentions bee directed sometimes to unprofitable objects, such as are not won by them; for although with men they prevaile not, yet with God, each good work hath acceptance.

And secondly, not to be discouraged, nor interrupted with this or that doubt, but to go forward, seeing we have God, and Christ, Patriarches, Prophets, and Apostles, with a Catalogue of good men, to review at our pleasures, all for incentives, for conducts and load-stones in this way.

And again, when wee consider, that the event of all things done upon earth is uncertaine, yet wee are commanded to bee righteous still, and we know not which of our good works, whether it be of mercy, bountie, or any other vertue, will effect our desire, or when; but we must put it to the tryall, or according to that saying of the Poet,

*Benevolia in vulgo quum largius institueris,
Perdenda sunt multa ut semel ponas bene.*

When thou intendest to bestow thy liberality amongst people, Many things are to be lost, that at least thou maist dispose one thing well: So he that will be a true Christian, must apply as much of any religious duty, as is necessary to accomplish a pious end, which although it produce not so often, or with so many, as we would, yet we never find men discharged of their Charity, so long as there is a possibility, which men must not define; and we see perseverance hath found out some penitents, some converts amongst others, for example whereof, wee will go no farther now than those which the Text intimates to bee found out by our Saviour.

Neverthelesse as many as received him, to them gave he power to become the sonnes of God, even to them which believe in his Name.

When our blessed Saviour came to visit this inferiour part of his workmanship, the earth, wherein his comming was most proper unto man kind; Although hee was not received of his own in generall, or as many of his own as he came unto, yet he return-

returned not, till many had received him, he gave not over his labour, til he had employed it in all possible way of effecting the good he intended. This *Auctor* is *conjunctionis discretiva*, (But) includes two remarkable differences, the one taken *a priori*, from that which went before, the other *a posteriori*, from that which comes after, that is, between a momentary love, and faint labour, and that which proceeded from our Saviour; a love immutable, and diligence invincible, such a love, as did not forsake till it was utterly forsaken, such a diligence as tooke not its measure from the acceptance of others; but his own good Will, resolute in it selfe.

Therefore though all were hard to worke upon (as all by nature are) in spirituall respects, yet it wrought many to the right fashion it would have them.

And so the second difference that follows is between the condition of those which were won by meane, and those which were not; If they which received him did reape the fruits of his favour, surely they that did not receive him, lost them; obstinacy deprived the incredulous of a blessing, but obedience applied it to the Faithfull; those remained the children of wrath, these through his working became the heirs of Grace. But as many as received him, to them gave he power to become the sons of God, even to them which believe in his name. Next unto the discrete note, there is a noun of multitude, *Quot*, as many as received him, not coarctated or strained in it selfe, but indefinite and indifferent unto all of that quality, or actors in this duty.

Thirdly, there is the duty it selfe *Receptant* (as many as received him:) And that we may know the true perfection thereof, tis meant as many as received him faithfully, as the Evangelist himselfe opens it in the end of the verse, *Even them that believe in his Name.*

Here is the antecedent, mans duty, fourthly in the consequent, Christs good will, there is the tearme of applying it, *Dedit*, to them he gave, not repayed (though there be a kind of remuneration in Gods gifts to good men) but because Salvation far exceeds mans deserts, or ability, to attaine of himselfe, it is rightly said, *Hegave*, then follows the description of the gift, *power to become the sons of God*; in the nature whereof, wee are to consider,

First, a power or ability to rise to that high state through him, which to rise to of our selves was impossible, and herein lies a dignity, or excellency, which Gods children have above others.

Secondly, our graduall ascenſion and growth to the perfection hereof, *Potestatem fieri*, power to become: And lastly, the dignitie it ſelfe, *Filios dei fieri*, to become the sons of God:

But as many as received him, to them gave he power to become the sons of God; Even to them which believe in his Name, i.e. as many.

Mankind in-generall was fallen from the ſtate of Innocency, and conſequently from the love of God; no man by Nature was nearer to this than other. Therefore Christ came with ſuch generall meaneſs of reſoncilement, as was ſufficient to reduce all men to the ſtate of Salvation, none excepted, if all with one accord did lay hold hereupon; What God according to other places of his Word doth promife to beſtow in absolute tearmes, here in absolute tearmes he hath beſtowed it to as many as receive him, hee gave power to become the ſons of God: His Word and Actions agree to ſhew He is no reſpecter of persons, that He is the ſame Saviour to many, as to any; and not to ſo many only, as hee received in a partiall manner, but even ſo many as received Hime, *quotquot*, as many as: If wee take the Will of God, for that deſire and inclination which is naturally in him, to the good of his creatures; His Will then, I ſay, is to have all to be ſaved, and to come to the knowledge of the truth, in the Apoſtles words, *1 Tim. 2.4.*

Again, if we take it for that, whereby he is affected or inclined to justice and equity, then his Will is, that only they, which enter into the ways of life, and walke therein ſhall have Life eternall, and yet that wee may ſee, how this is unlimited, and univerſal in its kind, God having ſet forth meaneſs ample enough to restore all men to blife, will have as many brought to it, as shall apply themſelves to the meaneſs, *not only many Jews, or as many Gentiles, as many Greeks, or as many Barbarians, as many bond, or as many free, as many of this ſtate, or as many of that ſtate, Gal. 3.28. but quotquot recepereunt, as many as received him.* This noune of number here, hath the ſame ſenſe with others of a generall extent: All, or every one, as large as All, as indifferent as every one, or as any one: These are of an individuall

viduall nature, and though they may bee straitned, or enlaged in some respects, yet each of them may attend to the same meaning, as the Author will. And to shew this, the Author of our Salvation useth each of these to declare his free purpose of opening the Kingdome of Heaven to all Believers.

To speake first in the word All, *Come unto me All ye that labour, and are heavy laden and I will give you ease*, saith Christ, Matthew 11.28. *The Grace of God that bringeth Salvation hath appeared unto All men*, Tit. 2.11. *Thou Lord art good and gracious, and of great mercy to All them that call upon thee*, Psalm. 86. 5. *Then in the tearme of every one, or whosoeuer. Ho, every one that thirsteth, come yee to the waters*, Esay 55.1. *Thou Lord art mercifull: for thou rewardest every man according to his works*, Psalm. 62. 12. *For Every one that asketh receiveth, and he that seeketh findeth, and to him that knockes it shall be opened*, Matthew 7.8. *Preach the Gospel to every creature. He that Believeth and is Baptized shall bee saved*, Mark 16.15.

So the tearme of any man or whosoeuer expresseth the same in diverse places of Scripture: There is no way that man can imagine how God should commend his promises in more generall and indifferent tearmes, and if it be voluntas signi, the signification of his Will concerning all true Believers, we have no reason to mistrust, but it is also Voluntas bene Placitum, his Good-Will and Pleasure, that as many as received him, should have power to become the sons of God.

Seeing then Christ came unto all, as he shews by his Prophets, by his Apostles, by his own Words, and that as many as receive him, to them the Adoption belongs; It is to-bee supposed here, that there must be a willingnesse and readinesse in man, to convert this to his own use, which God so freely proffers and fully intends: this willing endeavour is it, which brings the greatest sinners into favour, *Mary Magdalene*, out of whom went seven Devils, having this, had acceptance, of whom our Saviour testifies, that many sinnes were forgiven her, for she loved much, Luke 7.47. And thou (whosoever it be) if thou likewise endeavour, hast the same hope to obtaine his grace, who gives it to as many as received him, *quotquot reperunt*.

Secondly, the Ministrion of the Word and Sacraents is that ordinary way whereby God gives men power to receive Him ; And then to them that receive Him, Hee gives power to become His sons. That which our Saviour did for thos, which at the first admitted Him into their hearts by Faith, when Hee was upon earth (as the Euangelist speakes in the time past, *Recepunt*, as many as received, or did receive Him.) The same he hath promised to do for all those that shall truly embrace Him to the Worlds end, whereof there is no doubt. The extent of that love, which was shewed in the redemption of man-kind, reacheth to all Generations the conformity of many wherunto others may take for a motive of theirs, and expostulate thus with themselves, seeing as many as received Him, were likewise received of Him, and brought into the state of Grace : If then I observe the same conditions, am I not in the same state ? Vndoubtedly thou art, for they that did, and thou that doest adhere equally to one Rocke, have an equall relation to Him, even to Christ, who said to such, *Loe, I am with you always even unto the end of the world,* Mat.28.20.

The time of receiving Him in it selfe is unlimited, otherwise then when (as in this place, it has respect to the persons of such a time) but the manner of receiving him is not so, that requires limits, a Description how hee is to bee received, and that is faithfully, and with a full consent, which if I should tell you by example. Not as a man receives his guest for a Night, but as ye know the mariner how a woman receives her husband, to love, cherish, and to obey till death them depart according to Gods holy Will. So we are to receive our Spittuall Bridgroom, the Husband of his Spouse the Church, Christ Iesus.

There must be in this Receiving, Faith, Love, Honour Obedience, Continuance. These differ in order, but are all united together, if either of them bee good and such as it should be. Salvation belongs to as many as receive him: But yet to shew a difference betwenee Receivers, our Saviour tels us, *Not every one that saith unto me Lord, Lord, shall enter into the Kingdome of Heaven, but hee that doth the will of my Father which is in Heaven,* Matthew 7.21. Some signes of Beliefe will not serve to make a true Receiver, without others.

Where-

Whereupon it is our Saviours note againe, verse 22. of that Chap. *Many shall say unto me in that day, Lord, Lord, have wee not Prophesied in thy Name? And in thy Name have cast out Devils? And in thy Name done many wonderfull workes? And then will I profess unto them, I never knew you, Depart from me ye that worke iniquity.*

He that receives Christ truly, must receive Him with all conditions, not after his own way, but after that way, which Christ himselfe hath thought fit. With Faith there must bee Love, to receive his Word with gladnesse, as they did of whom it is remembred, *Act 1.41. Then they that gladly received his Word were baptized.*

And with Love there must be Honour, and Obedience. If *yea love me, keepe my Commandements, John 14.15. Hee that bath my Commandements and keepeth them, he it is that loveth me,* Verse 21. Out of which dutifull Obedience resulteth Gods Honour as Himselfe witnesseth: *Who so offereth me thankes and prayse, be honoureth me, Psal. 50.23. And our Saviour in the Gospell. Herin is my Father glorified, that ye beare much fruit: so shall ye be my Disciples, John 15.8. and unto all these must be added Perseverance, Not only to do them for a while, and afterward fall away, As hee that received the seed into stony places, hearing the Word, and receiving it with joy, yet bath not roote in himselfe, but dureth only for a while, Matthew 13. 20.*

Wherefore it may stand for a full point which Saint John perswades *1 Epist. 2.28. And now little children abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.*

Vnlesse we abide, we shall looke the end of our calling, that perfect Filiation, and Possession of eternall inheritance which is to come. For which Saint Paul so earnestly groaned within himselfe, *Rom. 8.23. And exhorts that wee receive not the grace of God in vaine, 2 Cor. 6.1. And gives us a caveat concerning some, which receive not the Love of the truthe, that they might be saved, 2 Thess. 2.10.*

But now if we reflect our eyes upon the Text, we shall see that as many as received him, received a just right to the eternall inheritance, surely then there is an effectuall working

of the Dutie, such a one, whereof God hath truly layed the foundation, for every man to build upon, that will, and hee that doeth, hath his helpe to go forward, and to consummate the same in never ending happiness: Hee that receives Christ, hath with him, or in him a gift, as proper to him, as his owne Faith, or to speake as briefly as truly, a man hath true Faith and Christ together; both justifie properly and at once; this by merit, that by apprehension.

Whoever therefore shall examine himselfe by Gods Word, which is the Rule of all things to bee believed and done, and shall find his heart rightly inclined to the meanes of Salvation, both by internall impression, and outward expression thereof (that is) as Saint Paul explaines, *Act 24. 16. Exercises himselfe to have always a Conscience voyde of offence towards God, and towards Men,* Entertaines Christ, really to his comfort, and performes that Duty which gives sufficient Testimony of an Adopted Son.

The intent of Gods having mercy (I told you before) no otherwise than his proffer, is generall, but in as much as it is also conditionall, we must take this note along with us: That in the one Act of every particular mans justification (as I began to shew you) there are these two concurring meanes.

The one *Medium, δούλον*, on Gods part, which is his Word and Sacraments.

The other *Medium ἀνθεκόν*, on our part, which is Faith and the apprehension of grace: as God offers it by the one, so wee take it by the other. He would never offer us any thing, if he did not also afford us ability to accept it. But not to go (as neare as we can) beyond our own compasse here, it is plaine enough, which our Saviour speakes in the 7. ch. of *Mat. 7. ver.* and *John 16. 24.* and elsewhere, *Petite & dabitur, petite & accipies;* Aske and it shall be given you, aske and ye shall receive. So then to turne the course a little, What we may truly lay clayme unto, procure and make ours, there is no doubt, but God truly intends unto us, without all fraud, partiality, insufficiency, because it comes primarily from him, who is the fountaine of all truth

truth and perfection : And therefore the benefit here, which men obtaine by receiving Christ, relies upon no slenderer foundation, than his free disposition and gift, which in respect of the Author is most sure. *To as many as received Him, He gave power : Dedit, to them he gave it.*

The fourth particular. It cannot be denied, that all the wisdom or experience that is in man by nature, could never have found out a way, either to know or serve God, according to that knowledge, and service, which do accompany Salvation : And it must be no lese contest, that God only having made and layed open this way, and applying prevalent instruments to helpe us to the end, though we for our parts bee ~~wretched~~

workers together, such as accommodate our owne endevours, yet here is nothing to be ascribed to mans merits, but the consequent will bee plainly this,

et alio, He gave.

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THE FIFTEENTH SERMON.

JOHN 1. 6,7,8,9,10,11,12.

There was a man sent from God whose name was John. The same came for a witness, to beare witnesse of the Light, that all men through him raught believe. He was not that light, but was sent to beare witnesse of that Light. That was the true light, which lighteth every man that commeth into the World. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power, to become the sonnes of God, even to them that believe on his Name.

LIndeed whereas we find in holy Scripture , not only gifts, but rewards attributed unto Gods servants, what shall we say to this? But that there is a kind of retribution , and repaying of every man according to his deeds, as well good as bad: According to that which the Apostle speaks, Rom. 2.7. To them who by patient continuance in well-doing, seeke for glory and honour , and immortality , eternall life; Glory, honour and peace to every man that worketh good, to the Jew first, and also to the Gentile : So that we see here, though eternal life, as it was purachsed only by Christ's merits properly admits no other in applying it, than the name of a gift, yet it hath obtained also from God, the name of a reward; yea God propoileth him-

himself under this name to *Abraham*, the Father of the Faithful, *Feare not Abraham, I am thy shield, & thy exceeding great reward*. Ge. 15.1. For God being not onely the cause of the reward, inasmuch as he is the distributer thereof, but also the very substance, without whom eternall Life is nothing, both *Abraham*, and all other Faithfull men have him for their reward : But this is not by way of proportion, but of supereminency ; for what correspondence can there be between God, an immense, infinite, and incomprehensible Essence, and the best works that we can do ? Then as we take eternall life in the fountaine thereof, so if wee take it for that blessed effect which the Saints enjoy, from the greater to the lese, it is a Reward : so our Saviour applyeth it unto them which suffer or righteousness sake, *R-
joyce, and be exceeding glad, for great is your Reward in Heaven*, Mat. 5.12. Likewise to them that follow the rule of Charity : *When thou makest a dinner or a supper, call not thy friends, nor thy bretheren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee : But when thou ma-
kest a feast, call the poore, the maymed, the lame, the blind ; And
thou shalt be blessed, for they cannot recompence thee* : Retribuetur enim tibi, *For thou shalt be recompensed in the Resurrection of the just*, Luke 14.14. The Resurrection of the just, is to eternall life, and that is we see their Recompence.

But neither is this by way of proportion between our works and eternall life, they being finite and imperfect, this infinite and most perfect ; and therefore God gives us that, which by meanes wee do attaine, but not deserve ; According to that speech of *Jacob*, even concerning the blessings of this present life, *Lord I am not worthy of the least of all the blessings and of the truth which thou hast shewed unto thy servant*, Gen. 32.10. and that of *S. Paul* concerning eternity : *For I reckon, that the sh-
erfings of this present time, are not worthy to be compared with the glory which shall be revealed in us*, Rom. 8.18. Admission, then to eternall Salvation is a Recompence of conseqution, and of promise to them that believe ; of conseqution, because it follows our sufferings, and our labours which proceeded of love. Wherefore, it is said God is not unrighteous, *that hee will forget your works and labour, that proceedeth of love, which love you have shewed for his Names sake*, which have ministred unto the Saints, and

Ye do minister, Heb. 6.10. And again, Blessed are the dead which die in the Lord, even so saith the Spirit, that they rest from their labours, and their works follow them, Revel. 14.13

2 Of Promise: Because God absolutely averres in his Word, that such as believe, and repent, shall be saved, and therefore, saith Saint John, *this is the promise, that he hath promised us, even eternall life*: hereupon God is made as it were our debtor, since every right promise falleth within the compasse of a debt. To which purpose S. Austin Tom. 10. Serm. 16. de verb. Apostol. *Deus debitor noster factus est, non aliquid a nobis accipiendo, sed quod ei placuit, promittendo*: God is made our debtor, not by taking any thing of us, but by promising that, which he pleased. He hath past his word, that as many as truly embrace his blessed Son, shall obtaine life everlasting: This I say then, as by his disposition it follows our good works, is a reward of consequence, as we have right and interest in it, a reward of promise, and so may we rightly tearme and apply it.

But all this while it looses not the propriety of a gift, both in respect of the worth and principall cause of it: the worth, because it is far beyond our works, in all kind of dimensions, as I shewed before, the principall cause, because God made us a way unto it, when we were no ways able to find it, and gave us a lively feeling of it, when we were dead in sins and transgressions.

If the prerogative of our Adoption did any whit rely upon humane strength or achievements, as part of her chief ground-work, there were much place for insufficiency and imperfection, we might doubt of the validity of this power, to become indeed the sons of God. But forasmuch as it comes from God, who is perfection it selfe, and hath left nothing imperfect in the work of our Salvation, as far as it concernes him, wee have good reason to take it for a truth, that this power is such, as generally belongs to all men, which repent, and believe the Go-spell; being his gift, it is of unlimited certainty and perfection. But as many as received him, to them gave hee power,

Exodus. Power 5. particular. The words referred to this, carry some shew of difficulty on their fore-heads, and therefore Interpreters have diversly beat their braines about them; forasmuch as

as they that receive Christ as they ought, by Faith and Charity, seeme not only to have a power or possibility given them, to become the sons of God, but the very act of being so indeed.

But the meaning of these words is conceived to bee, not of the very act, when men unchangeably, and past falling, are made the sons of God: for there is also a time when men may believe the history of their Salvation, which is the first degree of Christian perfection, and yet may fall away. This power therefore may bee understood, according to *Theopb.* three wayes.

First, to consist in our perseverance; so the Scripture warneſ us to stand fast, to continue, to walke in the commandement, to aske assistance of God, and the like.

Secondly, in that grace which wee receive by Baptisme, the Laver of regeneration whereby wee are begotten, first unto God, and initiated into his Church, when as by Nature wee were far estranged from him.

Thirdly, in that hopefull state hereafter to be obtained, the most perfect and glorious liberty of the sons of God in Heaven, wherein is the substance of all that wee labour to conforme our selves unto on earth: of which *S. Paul* thus writes. But wee our selves also, which have the first fruits of the Spirit, even we groane within our selves, waiting for the Adoption, towit, the redemption of our body, *Rom. 8. 23.*

Whereunto in the verses following, wee may find out the way, how to come, as by hope, by patient expectation, by prayer and intercession, by love, by constancy. So that first, having the principles, Salvation known and believed, we have power by these ways, these meanes rightly used, to aspire at last to perfect joy and happinesse: in the same manner likewise writes *S. John* of this future Heavenly perfection, *Beloved, now we are the sons of God, and it doth not yet appear what we shall bee: But we know that when He shall appear, we shall be like him, for we shall see Him as He is,* *1 John 3. 2.* In the meane time wee must note what he sets for a prooſe of our ſure comming to that paſſe, in the next verſe: *And every man (ſaith hee) that hath this hope in him, purifieth himſelfe, even as he is pure, he joynes eternall bleſſedneſſe, and the ordinary meanes of it together.*

So that by theſe interpretations of the words, we may partly

See, what this power to become the sons of God meaneth, that it is not thought here to be the present act of an unchangeable estate ; But a comming to it by these degrees in particular or generall, as perseveriance after Baptisme of all; Baptisme only, of such as live not to the yeates of discretion , and the end of both, the fruition of God in glory.

But because there is a true and certaine son-ship, when men become indeed the sons of God in this life , wee must seeke a more proper explication of the Text, one in nearer relation to it.

Some therefore taking the originall word *τέλεσθαι* here in the largest sense, for dignity and autority, and the verbe *γενέσθαι*, as well to be, as to become, do make this easie exposition of the place ; *That as many as received him, to them gave hee the dignity to be the sons of God.* By receiving him rightly, they obtained this high dignity, to be then made the adopted children of the Higheſt.

The dignity of this ſtate is confeſſed, & that the word inclades it, for there is no power without her preheminence in one kind or other , though there may be ſometime preheminence without power, as when a man is detained from that which belongs to him : But the word in the originall is not ſo direct for dignity, as for power, or that it agrees ſo well with the meaning of this place , is not liked by moſt , especially of the Ancient writers, which were Grecians, who interpret it power , not dignity, and ſo do we accordingly, and not unlikely did Erasmus turne it, *As many as received him, Dedit eis ut licet, to them gave he, or granted he, that it might be lawfull for them to become the Sons of God ; He gave them licence, or a free and incontrolleſt power to become ſuch.*

So that ſtill the Word ſignifies, not a preſent act, but aymes at it, nor is the dignity it ſelf, but that which gives us free leave, and admission to it, the high way to true happineſſe ; and to we are fallen upon the laſt & moſt likely opinion : That when our bleſſed Saviour came into the World, he then gave and leſt this power confirmed to all Ages ; That as many as did or ſhould receive him after that manner, as himſelfe hath preſcribed, ſhould then preſently become the Sons of God. It was then given, or (as it were made fit, and ready to our hands) when
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he came, and was conversant here : But it is then actually applied unto us, when we receive him by Faith, and lay lively hold on him , or to make it a little plainer (if it may bee) and bring the words about again unto themselves ; *But as many as received him, that is, the Son of God by Faith, and Grace, to them gave he power, when he came into the world, to become the Sons of God,* even in that very respect , that they did or should receive him in that sort, as he was to be received, that is, as he addeth in the close of the words, *even to them that believe in his Name :* which I handled inclusively, in the second part before.

Some places of Scripture speak of a regenerate and true Believer, as he is so ; others , as he may be so ; and may become that, which as yet he is not ; shewing upon what titles , and grounds our Salvation consists , and how we may come to attaine it : of which nature this place is one , and a principall one, as being joyned to the worth and excellency of our Saviour, whereof it ensues : So that in this power we have a privilege, or prerogative, which neither men nor Angels could give, and none hath by nature, nor can have ; here is the doore by which grace enters unto us: for whereas wee had lost the benefit of our Creation, and were become children of destruction, now by receiving Christ, we have power to become the sons of God, to be made that which we were not in this.

Fieri, to become, 6. Partic. To be the sons of God, and to become his sons, is all one in some respects, and in some respects not ; for men are so, when they are become so. But to be, notes especially the present act of it , without an insinuation of the meanes : to become, puts us in mind how this is wrought, and fends our meditation both backward and forward; Backward, to consider what we were by nature ; forward, to let us know what is offered us by grace, how from the thraldome of the Devil, we have a high way to the glorious liberty of the sons of God. That Christ, and some of the Prophets and Apostles did raise up men from the dead, was very miraculous to them that beheld it, and to us that read of it : But that man-kind , who had incurred the highest displeasure of God , and was fallen within the compass of death eternall both of body and soule, should be restored not to , but beyond his first estate , to the highest favour in a life of immutable grace and glory celestiall, this

this is more than a miracle, a Mystery it is in the structure of it, which that it might not lye hid in the full drift and end therof, is resolved unto us into power, to conceive and do every thing, which may bring us to the reall possession of this benefit, that is, to become the Sons of God. *To become then, wee understand, is to be made that by meanes, which we were not, and that these meanes are things, partly to be conceived, partly to be done; to be conceived, as that, when we were fallen from that state of naturall perfection, wherein we were created, into a bottomelesse gulf of misery and curse-synes, then Christ by his meritorious death and passion brought us out of the thraldome of it, into the state of grace, which according to the most generall acceptation is, a possibility to be againe the sons of God.*

Again, the meanes which are both to be conceived and put in practise of us are the manner, how we must lay hold on this benefit, which he prepared for us, to believe what he hath done, and to do what he hath commanded. For the end of all, which shall make us truly happy in these meanes, is the right application of them, and our perseverance in righteousnesse and true holinesse all the dayes of our life. This is that *potes fieri*, that power to become the sons of God, which the Text speakes of.

He that promises himselfe a temporall inheritance, and goes not a likely way to get it builds but upon a weake ground; so he that promises himselfe an eternall inheritance, and treads not the right path that leadeth to it, builds but upon a weake faith, we obtaine this by taking unto us the whole Armour of God, both speculative and practicall knowledge, not an historicall only, but a pregnant fruitfull beliefe. We read that our Saviour did not commit himselfe unto many that believed in his Name when they saw the miracles that he did, *John 2,23.* though they believed in him, yet he did not credit the, belike because he knew their beliefe was imperfect, inconstant, that consisted but of a bare conceit and profession; so neither will he credit or commit himselfe unto us, unless our Faith be sound, and we be content to become his Disciples in doing that which he taught, as well as confessing that which he wrought. Let us therefore make use of the power which hec hath given us, and as wee know wee must now become the sons of God by meanes, before we be so, so practise them, that we may be so; for not only

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in conclusion when we are indeed his sons, but to have liberty, and right, and power to enter into this state, is a high prerogative, above naturall mens, above naturall meanees, above deserts, above any thing that can be imagined within the reach of humane ability, but only that it pleases God through Christ, to give us power by endeavour, to become his sons, *Filios Letisierii*, to become the sons of God.

7. *Particular.* Here is the dignity wee get by doing that, which we ought, by receiving Christ in truth and sincerity, we saw before our right and title to it, being put in suit, and lawfully followed, will helpe us to the possession of such an excellent patrimony; when we consider the wretchednesse of our former estate, to be so brought out of that, brings us to a hight of admiration; how much more, when we consider to what we are brought, even to be the sons of God? And therefore saith *Len*, *Serm. 6. de Nativit. Omnia dona excedit hoc Donum, ut Deus hominem vocet Filium, & homo Deum nominet patrem:* This gift exceedeth all gifts, that God should call man sonne, and againe, That man should call God his Father: A gift he calls it, and this puts us in mind after what sort we become his sons, that is, by Adoption.

God hath three sorts of Sons: Besides that extraordinary kind which is peculiar to our Saviours Humanity: the first, by Nature: the second, by Creation: the third, by Adoption: All which are proper unto Him, but in these respects: by Nature, as His only begotten Son Iesus Christ, who (as wee read in our *Nice Creed*) is God of God, Light of Light, very God of every God: begotten not made, being of one Substance with the Father, by whom all things are made.

By Creation, as Angels and Men: Angels called His sons, *Job 1.6. Now there was a day when the sons of God came to present themselves before the Lord, And Satan came also amongst them:* Man, in the third of *Luke 3.8.* in which place the Genealogy of the righteous Seed is made to end when it began, thus, *Which was the son of Enoe, which was the son of Seth, which was the son of Adam, which was the son of God.* But man since the fall having lost his title to this dignity, though God hath not lost his title to him, is now no more worthy to be called his son.

Whereupon follows the third kind of sonnes by Adoption, which is a new Right, conferred upon man by God through Christ, of enjoying His favour and love, even such love, as the name and quality of sonnes requireth, a fathers love to his son. Out of which three things have offered themselves joynlyt to our considerations.

First, the free and impartiall favour of God to all estates of men.

Secondly, the excellency of the estate to which they are ad- vanced.

And lastly, their conformity and agreement to such a calling: All the sons of *Adam* were under the dominion of death, which might claims an eternall Right and Interest in them; forasmuch as God had appointed it for the punishment of that rebellious fact, which hee prohibited: whereof we must needs bee all guilty, being derived from him, who in that was the first parent of his owne and our misery, in him the worth, and benefit of our Sonne-ship to God by Creation dyed, so that we are no sooner made the sons of *Adam* by Nature, but wee all become strangers unto God, and being without Him, are captives to all evill, and misery: In this then appears His Love, His Grace, His Goodnesse (or tearme it what you can for His prayse) that He ordaines a meanes of reconciliation, and in that accepts of man-kind againe. Hee condescends to us below the custome of earthly Kings and Princes, who admit none of servile or base condition into their service, much lesse in to their company or kinred; but such God daignes to take when he takes any of us, for none were other wise; or bee men as low or base as can be, in respect of their condition here, the greatest sinners, or the poorest drudges, yet these he denies not to make His sonnes by Grace, but receives all that come at His calling.

2. And happy are they, who cast off the loye of the World, that they may enter into this state of Grace. For what are they that abound with the greatest riches, and delights; what is any man, what are all men but wretched and miserable, before they are advanced to this degree of honour, to be made the sons of God? but afterwards, be their estate what it will here, they

as

as farre exceed the Nobility of the greatest Potentates in the World, as Heaven is above Earth. Consider we the condition of the richest mettals, gold and silver, before they are refined by the fire, and we shall find them obscured with the drosse and dregs of the earth whence they are engendred: Even so wee before we are washt and cleansed by the laver of Regeneration, are polluted with the drosse and dregs of Originall sin, which we drew from our father *Adam*; but after that we are Baptized, and come within the covenant of Grace, then wee are all fayre, then we shine above gold, and all the lustre of the most radiant diamonds is not comparable unto ours. Such dignity is peculiar to the sons of God, that all other in comparison of this is nothing.

3. Now as the Lord of his mercy hath wrought the meanees of bringing us to such an excellent estate, it must be our care to continue and go forward in the same. The dignity when wee consider, it is a lesson of that generous and noble carriage which ought to accompany our lives and conversations: The enterprizes of a Kings son are great like his birth, his Meditations, Wars, Triumphs and Trophees; Hee lets not down his mind to base Arts and Attempts: Then what shall he, who being in the state of grace, is the Son of God that King of Kings, what shall he do, but elevate His thoughts to things of a farre higher straine, things Spirituall and Heavenly? Beate his mind about Warres with Fleshy, Worldly, Hellish enemies, which having conquered he shall weare eternall bayes.

You that are a chosen and kingly Generation in respect of your Regeneration should be all one with the worth and glory of your calling; Not prostitute your affections to things of vile condition? and so become degenerous, not dissent from your fathers goodnessse, nor deface the image of his Nature, beginning to shine forth in you, least he returne this answer upon you, which he utters by the Prophet, *I have nourished and brought up children, and they have rebelled against me, Esay 1.2.* and what will follow this, But that as many as cast off this beautifull state and similitude, must take againe their own ugly habit and condition by nature presented in these words of the Apostle, *It is happened unto them according to the true Proverb: The dogge is turned*

turned to his own ways again; And the son that was cleansed to
have wallowing in the mire. 2 Pet. 2. 22.

The best motive that men can have to send their thoughts
and the desire of their soules upwards is, to looke upon him,
who is the chiefeſt meaneſ of our reconciliatiōn, and through
whosē meriſ we obtaiſe the favour and grace to be regen-
erated, and begotten again unto a lively hope, this is Christ our
Saviour; As hee is the lively image of God and his Father by
Nature, ſo ought we to be by imitation, and to come lower
than the Nature of God in Christ, even to the nature of man in
him, we ſhall find thoſe bright reſemblances of his Fathers Ju-
ſice, and all other Divine attributes therin, as may eaſily
enlighten our eyes, and teach us imitation equall with our
beliſt, that to receive him truely as we ought, is all one as
to believe in his Name, that both go together in matter
of performance, that the laſt is a declaration of
the firſt, as it follows.

THE

THE
SIXTEENTH SERMON.

JOHN I. 6, 7, 8, 9, 10, 11, 12, 13.

There was a man sent from God whose name was Iohn. The same came for a witnesse, to beare witnesse of the Light, that all men through him might believe. He was not that light, but was sent to beare witnesse of that Light. That was the true light, which lighteth every man that commeth into the World. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power, to become the sonnes of God, even to them that believe on his Name. Which were borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God.

As many as received him, to them gave he power to become the Sons of God: Even them that believe on His Name. The true receiving of Christ cannot be without a right believing in his Name, and a right believing in his name is to receive him in such a kind as he hath proposed himselfe and all his benefits to be embraced of man-kind: This point then for matter of practise was inclusively handled in the manner of receiving him before spoken: For matter of Faith, we are to strengthen our selves with such resolutions flowing from hence,

s concerne the excellency and majesty of him, whom we are to apprehend, both as a Saviour to redeeme, and a conduct to imitate and follow. We must see then what is to believe on his Name in respect of the persons dignity. No man hath seen God at any time, saith S. John at the 18. vers. of this Chapter. It is not possible for mortall eyes to looke upon the Creator of all things in the purity of His Essence and Divine glory; to be therefore throughly perwaded that Christ, who was never otherwise seene upon earth, then in the shape of man, had all the fulnesse of the God-head dwelling in him, to have all Divine perfection worthily attributed unto him, to be rightly and properly called God and Man in one person, as well very God as very Man: To be (I say) throughly perwaded of this is, *Credere in nomine ejus*, to believe in his Name, to believe that he is verily such as his name imports, that is, an Almighty Saviour and Deliverer, according as the Euangelicall Prophet *Esay* foretold of Him, *His name shall be called Wonderfull, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, Esay 9.6.* And so much is virtually included in that blessed Name Iesus, pronounced by the Angel before his birth, by which Name (though diverse other Iews were called in respect of common sound and translation) yet therein, as *Reneclue* writeth in his booke *De Verbo mirifico*, were letters of a different nature, namely those Hebrew vowels, called *Tetragrammaton*, with one consonant called *Schin*, wherein there lay a mysticall signification of His Divinity.

Here is the object of our Faith in a word, our Saviours name we know, we reverence, we believe in for the dignity of the person, and instead of him whom it presents to the eye of the mind, though otherwise invisible, nor fully to be apprehended of that, in regard of Majesty and Glory, till wee shall put off our earthly spectacles, and put on Heavenly, wher-with we shall see him as he is. In the meane time, as it is our duety to have this perswasion fully settled in us, so wee must know that it is a thing admirable and beyond bare humane capacities, and therefore naturall men know nothing of it, and Heretiques discontent and pervert to their own damnation: It must be therefore otr obedience to the Word of God, and the testimony of his Church, which begets and settles this Faith in

in us, to believe in the name of the Son of God, our hearts must be new formed and framed by these Heavenly instruments, our understandings hatched anew in this Divine nurserie, to make us rightly receive and believe in Christ at once, for so the words tell us, *Even those which believe on his name; which were borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

To believe then in the Name of Christ and to receive him, are the properties of Gods children; they that do this, declare plainly that they have a higher and better derivation than from carnall parents, inasmuch as they are borne of God himselfe: This generation is of such a quality as is cleane contrary to humane birth; that brings us forth to ignorance, to obstinacy, to incredulity, and the wages of all these cursednesse; This begets us againe to true knowledge, to obedience, to belief, and the reward of all these blessednesse and glory. Let us looke upon the best, nay every degree or caule of our originals by Nature, and wee shall find none of these sufficient to advance us to a birth in the favour and love of God, not blood, nor the will of the flesh, nor the will of man; Come from the lesle principall to the chiefest of these, from every severall unto that in which all concurre, and they are all too weake, nay adde a pronenesse, and the vigour and intention of a will to all this; yet it will not do, not of themselves produce a child of God, not create him in his properties a true receiver and believer, such are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Wherefore the Euangelist recites all these concurrent and immediate causes, why men are borne so into the World, as blood, and flesh, and man, which consists of these, and hath the whole generative matter in himselfe, is not so much to make a physciall description of humane births (and therefore I shall not in this place need to speake any more of them) as to confute the adverstaries of Christs Divinity, for that they lookt not farre enough beyond humane principles in their construction of that wonderfull mystery of the Trinity, and Incarnation of the Sonne of God.

They straggled out of the way of Faith, they considered not this which Saint John utters, That they are borne of God, and instructed after a new manner by him, which apprehend that

that which is supernaturall, and therefore Christ telleth Saint Peter, having satisfied his demand in this point, with a believing answer : *Blessed art thou, Simon Bar-Iona : for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven, Matthew 16. 17.* Before as much was said, as prooved who were true Believers, and that they were the Sonnes of God : Here that they are borne of God, is likewise added.

To bee a sonne, and to be borne of one are Synonymaes, that imply the same things in a different manner of speaking, and yet they are tearmes not of an equall Latitude. For sonnes we know there are as well Nominall as Reall ; diverse called sons, and yet not by birth : But to bee borne, is a stricter tearme, limiting it selfe in the nearest degree of affinity that can bee, an immediate descent from Parents : And so you see are true Believers said here to be borne of God.

All the matter then remaining is to understand after what manner they are borne of him : What this Birth is. Wee saw before what it begot us unto : so that our right of inheritance comming by birth, it will be necessary in the last place, to insist in a word or two upon that.

How we proceed of our earthly Parents is a thing plaine unto all, and from thence we may in some sort gather the better how men are borne of God.

As for their first derivation from him, that was not by birth, but by Creation, and therefore although in respect of Creation, men are called the children and sonnes of God in Scripture, yet in that regard they are not said to be borne of him, there's other matter and meanes concurring to this Nativity : Men are said to be borne of God, by a resemblance to humane births, the efficient causes of these, the Euangelist hath here reckoned up Blood, and Flesh, and Man, together with that wil which is the first mover, to set all these on work.

Now against all these particulars hee opposeth God only in a Generall tearme, for the chiefest cause of Divine offsprings, not shewing the Materiall, but the Active cause, forasmuch as men are thus borne, not of the Essence of God, as they are otherwise borne of flesh and bloud, which is the essence of a man, but of His Will and Power, as a vertue proceeding from Him.

him: He that is the purest of all Essences brings this birth really to passe, but the matter whereof it is wrought, the flesh and blood, as I may so say, whereby it consisteth, are those things which his Wisedome and power hath found out for the accomplishing of such an excellent work.

The birth is spirituall, and therefore the meanes are such; the Word and Sacraments administered by the Church as the nearest causes; they the matter, she the mother: which of these brings forth Sons unto God, who is the chiefe Parent, and ordaines all things for this use: As in carnall generations men have both father and mother, of which they are said to be borne, and that truly, in severall respects; so likewise have they in spirituall, of which God being the most principall cause, for such reasons as went before; men are therefore truly and really said to be borne of him. He begets men to this blessed estate, and to that end that they may rightly and thankfully apprehend the mystery of their Salvation: As it is the Will of God, and the vertue of his Spirit, which doth forme and insoule this birth, so it is the obedience of our will, and the vertue or proofe of our obedience, which must testify that wee are borne to a true Christian Belief, the meanes, which God hath brought to passe are absolute, infallible, inalterable, to what purpose; but that wee should become such in the quality of our professions, not halfe Christian, not halting, not backfliders. God hath effected that for us, which passeth all humane understanding, that is, the Incarnation of his Son, and hath given us power by his Word and Spirit to believe the Truth concerning his Essence, Person, and Office; Let us not then neglect the meanes bringing us to this rare knowledge, let us not make light of it, let us not distrust, nor thinke any good impossible to be done of us in the state of grace, who have the earnest of the Spirit, and ability to apprehend Him, which is the cause of all good unto us.

If wee would farther know that in this behalfe wee have the Spirit of God imparted unto us, heare the Scripture, *No man can say that Jesu is the Lord, but by the holy Ghost, 1 Corinths. 12. 3. If Salvation bear it againe, whosoever shall call on the Name of the Lord shall bee saved. Rom. 10. 13.*

Briefly if any thing whatsoever is necessary either for our present or future well-fare ; Heare againe, *Hee that spared not His owne Sonne, but delivered Him up for us all, how shall Hee not with him also freely give us all things?* *Romanes 8.32.* Therefore that Hee might give us all good things, Hee gave us Him, in such a manner as was best for the accomplishment of all necessary ends : if any thing within the whole compasse of Humanity were too little, Hee gave vs God ; if Deity were too high for us , to comprehend and follow, he gave us God and Man in one person , God Imbodyed, Incarnated, as it followes: *And the Word was made,*

Flesh.

THE



THE SEVENTEENTH SERMON.

JOHN I. 6, 7, 8, 9, 10, 11, 12, 13, 14.

There was a man sent from God whose name was Iohn. The same came for a witnesse, to beare witnesse of the Light, that all men through him might believe. He was not that light, but was sent to beare witnesse of that Light. That was the true light, which lighteth every man that commeth into the World. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power, to become the sonnes of God, even to them that believe on his Name. Which were borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh.

Now did the Lord make a short word indeed upon the earth, as S. Paul speakes, Rom. 9.28, and the shortest it ever was made; if we consider how the eternall Word which comprehends all things, and is himselfe comprehended of nothing, was united to our humane Nature, which is so vile, so little in respect thereof; thus David shewes us what we are.

First, by a demand, *Domine quid est homo?* Lord what is man? Then answers; man is like a thing of nought, *Psalme*

144.3. Or if wee take this word (for so it stands in the Original) for a work, as we translate it, as the Apostle should say, a short worke will the Lord make upon earth, could ever a shorter worke be made, than this of kind, when hee that made all things was made one thing amongst all, not of the highest sort, neither like the Angels, but of the lowest and meanest, an earthly, fraile, weake and brittle substance, which the Euangelist here declares in tearmes no lesse compendious, and short,

καὶ ἦλογ Θεοῦ σὰρξ ἐγένετο, And the Word was made flesh.

And this abbreviation of the Eternall, Omnipotent, immense, and incomprehensible Word, in respect of the Communion with our Nature (for otherwise He is not abbreviated) is to us the cause of more ample joy and comfort; Gods goodnesse in becomming so little, is more to man than his greatness, and this short work begets the longer admiration: Who would not be amazed to see Heaven and Earth meet? How much more wonder and astonishment may this strike into us, to see the Lord of both couple himselfe to the meanest of these, by taking an earthly Nature into His Divine, and making our humanity co-partner with His Deity? This was Origens wonder, lib.2. *Periarchon cap. 6. Obstupescimus* (saith he) *quod eminens omnium Filius Dei, exinanitus sed de statu Majestatis sua, homo factus est, & inter homines conversans*, Wee are astonished at this, that the most eminent Son of God, emptying himselfe from the state of his Majesty was made man, and convers'd amongst men: And it was the Apostles wonder too, *ideo mirandum quia mysterium, therfore to be wondered at, because a mystery, and that of so high a nature, without controversie* (saith S. Paul) great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of Angels, Preached unto the Gentiles, Believed on in the World, and received up into Glory, 1 Tim.3.16.

Admirable was that conjunction at mans Creation, of the breath of life with a body formed out of the dust of the Earth, by which Adam was made a living soule, Gen. 2.7. But it is farre inferior to this conjunction here, by which the last Adam (as saith S. Paul) was made a quickening Spirit, 1 Cor. 15.45, that did consociate the Spirit the quickener of the flesh, with flesh, a creature with a creature, the forme not the matter; this coupled together in one person God the maker of flesh with flesh,

flesh, the Creator with his creature, the Prince and Controller of Nature with our humane Nature : and what could be more admirable than this which transcends the order of things, and far exceeds all humane understanding ? this because diverse men strove to understand by naturall meanes, and were not contented to admire, to reverence the Worke of God , and prefer Beliefe before curiositie , they fell into apparent mis-belief and Heresie.

Thus to leave the admiration of the Work , that the Word was made flesh , and come into the admiration of the end for which he was so made, a little before we touch the particulars, either in Matter, Word and Flesh, or in manner made, *the Word made flesh*, since we shall measure it out the better by the rule of our own abundant joy and happines accruing from it. The first *Adam* was by God made a living soule, but by sin he was made a killing soule, for he brought death both upon himselfe and us all, whō being in his loynes when he fel into transgression, he afterwards begot the sons of wrath, despoyled of eternal life & grace, then wasit not wonderful, that he which made mangood shoule be made himselfe such as we are (sin only excepted) to make us again, when we became evill through our fault, good and gracious ? Thus we were dead in sin, and had need of a quickner, therefore the last *Adam* was made a quickning Spirit , that is, which by the first *Adam* were plunged in Death , hee might recall and restore to life, and thus restored of the sons of wrath, might make us the sons of God : to this end *the Word was made flesh*, and when it was newly done, the same day that it appeared to mortall eyes, an Angell declared it from Heaven to our great admiration and exultation, Preaching (as it were) Gods purpose to us in this ; *Feare not, for behold I bring you good tidings of great joy, which shall be to all people : For unto you is borne this day in the City of Davida Saviour, which is Christ the Lord;* Here is the person Christ, in whom the two natures concurre to make him in the one like us for us : *& Verbum caro factum est,* and *the Word was made flesh.*

These words therefore may for sense and aptitude bee set on the upper hand of thole which went before in the 12. ver. of the chapter, *To them gave he power to become the sons of God,* as if we should premisse, *He was therefore made flesh;* the sense is currant,

and the places agree without moving in a just application, that *the Word was made flesh or made man, why? that He might give men power to become the sons of God.* Thus they may stand before in sense, and yet stand behind in place: It is S. Chrysostomes observation, *When the Evangelist (faith he) had first declared them to be made the sons of God, which received our Saviour Christ, tantum honoris causam adjectit,* then he added the cause of so great honour, because *the Word was made flesh, and the greater honour it was to be brought into the Adoption by this means.* Now this being so, and so wonderfully brought to passe, no wonder at all that men should be borne of God, since God himselfe was borne of men, that they shold be made the children of the most Highest being flesh, *propter quos unicus caro factus est; cum Verbum esset,* for whom the only begotten of his Father was made flesh, being the Word, faith S. Austin, lib.2. de consens. Euangelist. cap.3. Away then as w^tth all incredulity of this his strange humiliatiⁿon, so with all distrust of our exaltation by it, for we must needs be partakers with Him of glory, who was thus partaker with us of infirmity, *Verbum caro factum est,* and the Word was made flesh.

Now we may come to the particular's with some taste before-hand both of comfort and credence. Here is a Proposition, the two *termini* whereof are two substances of a diverse Nature, Word and Flesh, God and man: that by which these two natures were brought into one person, or the manner of their combination is, that *the Word was made Flesh;* which learned Antiquity, and the Fathers of the Nicene Councell rightly turned into plainer words of the very same sense, *God was made Man;* this *made* is the *copula* that unites them together in one *suppositum* or co-partnership, so now they are become reciprocall tearmes, and we may say, *God is become Man, or Man is become God;* this *Factum*, this Made, here hath made it so.

The subject of this Proposition, as it is made ready to our hands is *Noyt, the Word,* that is, the second Person in the blessed Trinity, God the Son: that which is spoken of Him, is that *He was made flesh;* this is the Nature assumed, that the Person assuming; so that the nature of man joyned to the nature of God, in the person of the Word make one Christ, which is meant here by this copulation of two substances; otherwise so

far unlike one to the other, the Word to Flesh, God to Man, but here brought into that inseparable Communion and fellowship, that either of them may stand for the whole person; the Word, for that which is both Word and Flesh; the Flesh for that which is both Flesh and Word; I meane that which is signified by the Word, the Son of God may stand for the Son of God and Man, and the Son of Man likewise for the same Christ Iesus: as oft therefore as we attribute to God, what the Man-hood of Christ claimeth, or to Man what his Deity hath right unto, we understand by the Name of God and the name of Man, neither the one, nor the other nature severally, for that makes nothing to us in this point, more than to conceive of them rightly, but the whole person of Christ, in whom both Natures joyntly meet for our good: Word and Flesh looke upon each by it selfe, shew us plainly of what nature our Saviour is compounded; but the *compositum* it selfe is that which makes our composition with God, and this is so reall, that the name of God; or the name of man in this respect may import both unto us.

When the Apostle (faith reverend Hooker) parag. 53. lib. 5.) speaks of the Iewes, that they crucified the Lord of glory, 1 Cor. 2. 8. and when the Son of man being on earth, affirmeth that the *Son of man was in Heaven at the same instant*, John 3. 13. there is in these two speeches that mutuall circulation or entercourse before mentioned.

In the one there is attributed to God, or the Lord of glory, death, whereof Divine Nature is not capable.

In the other, ubiquity unto man, which humane nature admitteth not: Therefore by the Lord of glory, wee must needs understand the whole person of Christ, who being Lord of glory, was indeed crucified, but not in that Nature for which hee is tearemed Lord of glory.

In like manner by the Sonne of Man, the whole Person of Christ must necessarily be meant, who being man upon Earth, filled Heaven with his glorious presence, but not according to that Nature, for which the title of Man is given him.

This is the substance of those discourses which the Schoole-men have concerning the two Natures in Christ, which make one Person, but I willingly overpaſſe a more curious disquisitiōn hereof, and leave to them, who as time and place require are

to be consulted more narrowly. Only thus much I may adde concerning the manner of speech here, *The Word was made Flesh*, that to be so made signifies not a conversion or change of the Word into flesh, nor contrarily of the Flesh into Word, this were with *Eustiches*, seeking to avoyd a plurality of Persons, to confound the Natures, but an Assumption or taking of the Manhood into God (as *Athanasius* speakes in his *Creed*) by knitting them eternally and inseparably in one personall union : who knows it not impossible, that Deity which is infinite, immutable, impasseable, should be any wayes turned into that which is not it selfe : Likewise that Flesh, which is finite and limited within certaine bounds, should so receive the Deity into it, as to restraine it of its own indurablenesse : The God-head then hath taken Man-hood into it self, and the Man-hood hath God-head conjoynd with it, yet neither is converted into either ; but as *Leo* saith, *Epist. ad Flav. Salva proprietate utriusque natura, suscepta est a maiestate humilitas, a virtute infirmitas, ab eternitate mortalitas*, the properties of each nature remaining, humility is taken up of majesty, the infirmity of power, mortality of cternity.

Cyril more materially, His two Natures have knit themselfs one to the other, and are in that nearenesse as uncapable of confusion, as of distraction : Their coherence hath not taken away the difference between them ; Flesh is not become God, but doth still continue Flesh, although it bee now the Flesh of God. To the same purpose *S. Hilary* more largely *de Trin. lib. 9.* He which in himselfe was appointed a Mediator to save his Church, and for performance of that mystery of mediation between God and Man, is become God and Man, doth now being but one, consist of both these Natures united, neither hath he through the union of both incurred the damage or losse of either ; least by being borne a man, wee should think he hath given over to be God, or that because he continueth God, therefore hee cannot bee man also : whereas the true belief which maketh a man happy, proclaimeth joynlytly God and Man, confesseth the Word and Flesh together, together therefore they are in the person, yet each is it selfe truly ; nor may we doubt to say, there is a mutuall participation or communion of one with the other in this respect, that the whole person of Christ doth truly

truly participate of both Word and Flesh, yet both continue the same, not any wayes converted or confounded, not any ways altered from that which is peculiar, either to God-head, or Man-hood, but conjoyned, so as they can never bee disjoyned, concurring so in one, that they make but one of two, embracing one another so, as that they are even himselfe of whom they are parts, so meane the words here, *Et Verbum Caro factum est*, and the Word was made Flesh.

So we, for *Verbum factum est*, the Word made, that which he was made is *Care*, Flesh, this is the predicate, in which the proposition ends, which we must begin to declare in its own colours, as matter altogether unlike to the eternall Word, for what is man to God? but that it pleased God to be made Man after this stupendious and supernaturall manner: to bee made Man, did I say, why go I so high? since the Euangelist is more lowly, and names nothing but meere Flesh, which is the worser part of man, and other meaner creatures do participate; this he doth to shew that wonderfull humility, which S. Paul calleth, making himselfe of no reputation, *Philip. 2.7.* by the more ignoble and lesse Divine part of man, for ever a thing is made more luculent and remarkable by that which is most opposite unto it: and the soule the nobler portion of our being (*faith Theoph.*) *cognitionem quandam habet cum Deo, caro autem nullo modo communicat*, this hath a certaine affinity with God, the flesh not such, that is the Spirit only, which can beare the Image of him who is Spirit, and therefore to use the name of flesh (only for the whole man) which consisteth not only of flesh or Spirit also, which is the foundation of life, the taking away wherof brings present ruine to the body, proclaims lowlinesse in the Highest, and highnesse in the lowest degree that could be, when God descended so low as to take flesh upon him, without doubt then he hath our soule too, and is as compleat in the substance of humility as of majesty.

It was *Apollinarius* his error to substitute our Saviours Deity in the place of a soule, as if he had been but halfe man, and no more of our humane nature in him besides flesh, he stumbled at this note of his exceeding humiliation, and thought enough for him to be such in part as our selves are, especially being the meaner too, but whatsoever he vainly dreamt, the Euangelist had a

nder meaning here, where saying, *the Word was made flesh*,
e are to conser it whole and entire man, consisting both of
flesh and spirit, both of body and soule, unlesse wee should co-
ntradict the generall and plaine affirmation of Scripture, and er re-
from the truth, from which the Euangelist could not erre, whe-
ther he spoke by the rule of proportion, and with the Word,
which sheweth the second Person only, and consequently his
utmost inferiority to the Father, joyned that appellation, which
should likewise shew his utmost humiliation, in partaking
with us of our meanest and vilest substance flesh: questionlesse
if the occasion had drawn men to set the Name of God in the
first place, which equally includes both Father and Son, as hee
doth, *Philip. 2.6.7.* he would have answered it with the name of
man, which points at his whole and entire existence both body
and soule: Or whether he spoke by the figure *Synecdoche*, as
the Scripture commonly doth, when a part is put for the whole,
this must needs be the end of all suppositions, the Prophet thus,
*The glory of the Lord shall be revealed, and all flesh shall see it toge-
ther*, that is, all men, *Esay 40.5.* for flesh can diserne nothing
of it selfe.

The Psalmist likewise, *I will not feare what flesh can do unto
me, Psal. 56.4. Unto thee shall all flesh come, Psal. 65.1. Let all
flesh give thankes unto his holy Name for ever and ever, Psal. 145.21.*
By the same figure, the soule is likewise placed for the whole
man, whereas we know it is but a part of him, as *Genes. 46.27.*
where it is said that all the soules (meaning all the men) of the
house of Jacob, which came into Egypt, were threescore and ten;
the same we may see *Acts 27.37. Rom. 13.1.*

So that sometimes a compleat man is signified by the better,
sometimes by the worser halfe of himselfe, and of either we may
take that we thinke most sutable with our purpose; so doth the
Euangelist here, who by affirming that our Saviour tooke the
earthly part of man, meant it should be without controversie,
that he tooke also the Heavenly, according to our common ex-
perience of things: If one that is in authority will stoope so
low as to be present at small matters, we never mistrust his care
over greater.

Flesh is the thing which is in a farther degree from God,
flesh is the thing which is most predominant and powerfull o-
ver

ver us by Nature, which is most corruptible and corrupt, most subject to infirmity, to poverty, to passion, and in this respect to say, *the Word was made Flesh*, implyeth all, more visibly, more eminently, which our Saviour did for us, his own consanguinity and brother-hood with us, his reconciliation of us to God, his rectification and ensouling of our fleshly nature, his advancement of earth to Heaven, and the meanes of these, his lowlines, his patience, his want, hisweaknesse, his croffe, his death, and first of all his birth, the surest apparition and evidence that *He was made flesh*, after the most perfect and usuall manner of all the World, other wise, though hee were an unusuall Saviour, he could not have been a perfect Saviour of his Church.

This we are to hold both against *Swonckfeldus*, who reputed Christ's flesh to be formed not of the Virgins flesh, but of the Holy Ghost in the Virgin, His substance not taken from her, but conveyed into her from Heaven. Likewise against *Cerdon* and his Copfmate *Marcion*, two elder Heretickes, who instead of a substantiall, assigned our Saviour a phantasticall body, a mere spectre, a shew of flesh and no more; but to lay no more of them; this is enough to shew the vanity of their mind, and their wilfull oppositions against invincible verity and proofe of our humane nature in all her dimensions and properties, to be collected from the present Argument, *Verbum caro factum est, and the Word was made flesh*; these therefore, and other opinions of ill Spirits, which undermine the precious foundation of that inestimable and ever-blessed benefit; whereby Heaven and earth are made meet so many wayes, and more than Heaven with earth. I let lye in the pit whereunto the Diggers are fallen, not intending to search downward into them, that were long, nor to cast them upward to their apparent shame and conviction, that were longer, and since a worke, as long as it is, long ago effected; needless it were to translate it beyond the measure of a short principle as this is, when putting falsehood and verity together for our better understanding wee may use either, as men do a candle, to enlighten a darke place at noone-day, and quickly set it aside.

Some there were (as you perceive) that withheld the God-head of Christ, some his Man-hood, some the true concomitancy of these in one Person, the two latter whereof we have seen

in this place as occasion required, and in other we may ag ain so as they fit the subject for discourse and tryall of truth.

The Scripture every where sounds forth the mystery of our Salvation, the frequent commemoration of it, takes not away our admiration, but increases it, and makes us ascribe more to Belief, than we do Vnderstanding, for which they thinking themselves high enough, proved too low, and ayed at the marke, which quite blundered them; wee and they both do mutually embrace that blessed news, *that the Word was made flesh*, but they misconstrue it by over-daring, we make our constru^ction of it, yet dare go no farther with modesty than S. Ambrose doth, *de Sacr. Dom. incar. cap. 3.* *Nescio hoc multo melius quam scio;*
bac solū bene scio, quod nescio qua scire non possum: This I know not (faith he) much better than I know, and I know this only well, that I neither do, nor can know it. And so far is our farthest consideration, though not from the truth concerning it, yet from the through discerning it by rational and logicall notions, that at a stand, we may tea rme it with *Damasc. lib. 3. cap. 1.* Το παντού κανέναν κανότασσον, τὸ μονοὶ κατηραῖται τὸν οὐλον, Not only the most admirable, but the only admirable of all things under the Sun. The rarest things are but of common capacity in respect of this: the body, the flesh whereinto the Son of God entred, and so firmly and closely knit unto himselfe, that now it is the body and flesh of God, and exalted above the Heavens, when it was to be scene, not only below the Sunne, but the Moone too, what wonder then upon earth equall unto it? as now there is none in Heaven greater; yet thus it was, the eternall Word put on our substance, our nature, and in that slender habit conversed long among us, a farther evidence of his being perfect man, and his flesh, flesh indeed.

The immeasurable love and goodnesse of God wee must take for the first cause of this marvailous and happy effect, seeing it was wrought for us, who ever stood in greatest need of his goodnesse and mercy, considering our wretched estate by Nature, lyable to plagues and punishments, not only temporall, but eternall; the cause of diverse things we understand sufficiently by the effect, and have reason to understand this if any, for what could make God stoupe so low to men, and his enemies too, but incomparable loue and charity? the effect then being pro-

proposed hath supposed the cause, as also it presupposeth the end; a great man out of his bounteous disposition, bestowes upon a poore man a benefit to relieve him : God the great commander of Heaven and earth, out of his superabundant bounty, confers upon us poore and miserable men, his own Son in the Nature of a benefit to succour us, there is great inequality here betweene the Givers, God and Man, and the receivers, brethren and enemies, but only to shew the motive cause, the effect and the end, both in their difference and coherence; their difference that they may be known by themselves for order sake; their coherence, that they may be known together for application sake, & God in all things may be glorified through Iesus Christ: If I bring them together once more, they will shew the plainer in their order, in their use; If nothing can move a rich man to pity without his own good nature, as experience verifies of many, who are not to be entreated, yet ought to be; how much less could any thing in us move God to pity, without the riches of his own mercy, who was not bound to it, but rather bound from it, considering his own justice, and our impurity, his former love towards us, and our wilfull forsaking thereof.

Now therefore that he sent his Son in the flesh was the act of his love, to this end that we should be redeemed; His love the principall cause, our Redemption the finall, which presupposed in the effect, *And the Word was made flesh*, is accordingly to be measured, and made the subject of our morall observation.

All things were made by the Word, as appeares before in the 3.v. of the chap. and amongst all things, Man the Prince of the earth, and all sublunary creatures; *made by the Word*, but unmade or marred by the Serpent, therefore needed his Makers help, to new-mould him: for accomplishment whereof the Word and Son of God himselfe was made man; where three things are to be observed in suting the end with the effect.

First, concerning the person that did this, with any creature but the Word.

Secondly, how he was metamorphosed or changed in a certaine respect from what he was: And lastly, into what, not into the incorporeall and purer substance of Angels, Cherubims and Seraphims, but into flesh, that grosse and elementary matter whereof we our selves consist: This did no meane a Major

ty than the Son of God take unto him , that he might take us unto him, whereupon saith *Damasc.Orat.de Nativ.* So great O Lord, was thy love towards me, that not by Angels or any other creature , thou wouldest finish the worke of my salvation, *Verum ut primam fictionem, sic etiam instaurationem ipsam efficiendam duxeris*; but as thou didst take upon thy selfe our Creation, so likewise our Redemption, that we might be reformed by him, by whom we were formed. For so it was most agreeable that all things pertaining to the benefit of the Church should be delivered into his hands, who was the Physitian, and therefore could best cure the bite of the Serpent ; the life, and therefore could raise up the dead ; the light, and therefore could illuminate darknes, the Word and Wisdom of his Father and therfore could restore that measure of Grace, which was lacking in our will and understanding. The sick had need of the Physitian, & the great Physitian came, one that was in all things like us (sin excepted) that he might be touch't with our infirmities ; and withall far superior to us, being furnished with store enough in himselfe, that he might bring all things along with him for the cure of our malady , wanting nothing that man or God could give, since he that gave it was both. If we had drunk that poison of our first Fathers corruption , which cast us into a dead sleep ; in Him was life, and but a touch of Him could awake us. If the naturall ignorance of our disease posset us, to stop the passage to recovery, He was Light, and could shew us the way to himself, who was both the Physitian and the Physick. If we were not able through weakenesse of the flesh to lift up so much as a hand towards our own good, *Hee was in the beginning, and all things were made by him*, what then could not He do for us in the utmost of our extremities ? Wee were all this, and Hee could help us, and did ; He could that He did, and did that He could, and as if all were but little to Him, Hee became as little as one of us, that we might the better see but His greatnesse and goodness, & that we might see and understand, he came in the same Habit, both of Salvation and Instruction ; His flesh served to both purposes , to Save and to Teach us the way to Salvation, both by His Word and Example, whereupon saith S. *Paul*, *The grace of God which bringeth Salvation hath appeared unto all men, Teaching us that denying ungodliness and worldly lusts, wee should live*

live soberly, righteously, and godly in this present world, Tit.2.11. It is no small end of His being made man to speake to us, otherwise the same Apostle would not seeke to illustrate it by comparison with inferiour men, as he doth by telling us, Heb.1.1. *God who at sundry times and in diverse manners spoke in time past to the Fathers by the Prophets, hath in these last dayes spoken unto us by his Son, and for that cause made him the subject of humility, that we might come neare him, and follow the foot-steps of his precepts and practise.* God is not here, as He was upon the Mount Sinai, with the sound of a trumpet, with blackenesse, darkenesse and tempest, and such a voyce that they that heard entreated they might heare it no more, Heb.12.18. But in a humane body, as a brother or neighbour talking friendly and peaceably with us, that now we might learne Humility by Humility, Charity by Charity, Love by Love, Mercy by Mercy, Bounty by Boun-
ty, and although there were a time when man was not
to be followed, which might be seene, but God only
which might not be seen; yet now such a one was
proposed unto man, whom he might both see,
and must follow; that by following him, we
might attaine to the end for which hee
came, even the salvation of our
Soules.

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THE



THE EIGHTEENTH SERMON.

JOHN I. 6, 7, 8, 9, 10, 11, 12, 13, 14.

There was a man sent from God whose name was John. The same came for a witnesse, to beare witnesse of the Light, that all men through him waight believe. He was not that light, but was sent to beare witnesse of that Light. That was the true light, which lighteth every man that commeth into the World. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power, to become the sonnes of God, even to them that believe on his Name. Which were borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh.

His rarely created object of our Faith, *the Word made flesh*, is the happiest and most joyfull effect that God ever vouchsafed unto man, or man could possibly expect, after notice given from God, that which the Patriarch Abraham foreseeing by revelation was glad, as our Saviour himselfe testifies, which old *Simeon* seeing by present demonstration did acknowledge all his joyes to bee accomplished therein, ending his life and hope with this Song, *Domine nunc dimittis, Lord now lettest thou thy servant depart in Peace, according*

ing to thy Word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, to be a Light to lighten the Gentiles, and to be the glory of thy people Israel: the reason of all this was videlicet Christum in carne, to behold Christ in the flesh and how this was done truly and really in it selfe to our comfort; the Text shewes in words exquisitely agreeing with such a Work; the substance of which briefly I insisted upon, but left part of the benefit to be applyed from hence unto us, unexpressit, I shewed who the subject of this proposition was: our Saviour Iesus Christ called the Word and Wisedome of His Father in Scripture, for necessary causes, such as here I omit, in what sort he was made flesh, not by any transmutation or change of the Divine Nature into a humane, nor contrary of the humane into a Divine, not any mixture of theſe ſo much diſſerent ſubſtances, but by an uniting or coupling them together in one joyn特 ſubſtance in the person of our Saviour, whereupon it followes that God became man, and God and man together became that Christ, who being promised of the Father was ſent into the World, in whom we believe, and by whose merits wee hope to have remiſſion of our ſins, which is the principall end wherefore he was ſent; wherefore this ſaying was accordingly verified of the act, ἐν ἦν τὸς ὡραῖος ἔγειρος, And the Word was made Flesh.

Man was first made flesh by Creation; this and the breath of life, which God then breathed into him, was His whole ſubſtance or being. But here God was made flesh by a miraculous conception, flesh he was made, and true flesh, though partly by another instrument than uſually, the ſecret working of the holy Ghost in and upon a carnall ſubject, whereto God being conveyed by God, in conclusion that bleſſed and wonderfull Perſon was produced, which conſisted of Word and Flesh, and had not only the compleat being of man, but God likewife. And will you know the occaſion of this conjunction: Here that was done which was not done altogether for wonder neither, but for the convenient performance of our Redemption, and the neceſſary fulfilling of Gods gracious pleasure h rein, ſeeing now it muſt be ſo, and it could be no other wife effected than by ſuch a Saviour who muſt be *Verbum & Caro*, the Word and Flesh, God and Man at once.

Ec

Wc

We might have thought that any Deputy from God might have been of worth enough to accomplish his intent towards such miserable and vile creatures as we were, considering our transgression, and debasing of that precious image, wherein we were made; But neither man, nor Angell, nor the highest of created Spirits, was any wayes capable of this worke, considering we were to be reduced not to the favour of any creature, but of God himselfe, a person of infinite greatness and majesty, and therefore one of the same excellency, upon necessity must satisfie for us, or other wise we should have lyen still where we did, despoyled of grace and glory.

The workes of God in all other respects were perfect, and should this be otherwise, which transcends all other? Perfect it could not have been, if done only so far, as either man or Angel only could have done it. And therefore saith S. Anselm, lib. 2. *Cur Deus homo cap. 6.* *satisfactionem nec potest facere nisi Deus, nec debet nisi homo, necesse est ut eam faciat Deus homo.* Neither could any make satisfaction but God, neither did any owe that but man, therefore necessary it was that God and man in one should make it.

One of the two was expedient, either that all men should go on head-long to destruction, or else that such a price should be payed, which should in the scale of Iustice answer to the debt demanded. It must bee God and man together that must pay the debt of man to God, not the Word only, but the Word incarnate. The reason whereof S. Anselme gives again more largely in the fore-recited book, lib. 2. cap. 18. *Ad hoc* (saith he) *vult in Christo diversitas naturarum & unitas personae, ut quod opus erat fieri ad hominum restauracionem, si humana non posset, natura ficeret divina, & si Divina minime conveniret, exhiberet humana, & non alius atque alius, sed idem ipse esset, qui uniuersum perfette existens, per humanam solveret quod illa debebat, & per Divinam posset quod expedithebat.* To this purpose served the diversity of Natures in Christ, and the unity of Person, that what was needfull to be done for mans restauration, if the humane nature could not, the Divine should do, and if it did not agree with the Divine, the humane should exhibit, and not one and another should he be, but the selfe-same, who being perfectly both these Natures, should pay by the humane that which it owed, and should

should be able to performe by the Divine that which was expedient. Thus you see how worthy a person this Work of our Redemption required. None but God could satisfie for us, and therefore *Verbum caro factum est*, the Word was made flesh, Man of himselfe who was lyable to the debt of his offence, could not save himself; an Angell though he might have taken a body upon him, yet was not sufficient to give satisfaction to so great a person as God, who is infinitely so much above Angels, as hee is above us, for all are his creatures framed in that sort as seemed good to him. Therefore behold here his goodness contrives a recompence fit for himselfe, by one that should satisfie both conveniently and fully, even his own Son of the same power, majesty, and eternitny, hee takes upon him our flesh, and makes that his flesh, so that now being the flesh of God, it becomes a ransome proportionable to the debt, well pleasing to him, who was to take it for the price of our sinnes.

And now we cannot but call to mind, how much thankfulness we owe to him, who payed that price, which we owing were no ways able to discharge, the greatest honour and respect that we can give is too little to compare with this action, but only that it pleaseth him to take what we can yeeld, and therefore if we keep back what we are able to do in this kind, it is ingratitude, in the highest degree; as oft as we commit wickednes contrary to the will of him that redeemed us, we rob him of that thankfulness which we owe for our Redemption: for we may guesse by this, that no action whatsoever could require that honour, as our Redemption; forasmuch as it did not seem fit to Almighty God, to commit it to any other than his owne Son, and herein did he provide both for the sure establishment of our delivery, and his own glory and worship, for so it behoved the Redeemer to be God, lest otherwise the honour due to God should have been attributed to a creature, whereupon faith *Athanasius Serm. 3. contra Arianos*, *It was not convenient that this Redemption should be wrought by any other than by Him, who was Lord of all things by Nature, least, although wee were created by the Son, we should acknowledge another Lord, and so sliding into the dotages of the Arians and Gentiles, we should yeeld worship and service to the creature, rather than the Creator, which is blessed*

for evermore. As for example, we see the *Turke* at this day conferring that Divine honor upon his *Mahomet*, which he should apply only unto Almighty God, and upon that vaine estimation that they have of him, taking occasion to follow his most detestable errors ; for so to whomsoever man doth attribute deliverance or safety, to him he likewise attributes respect. Wherefore faith *Athanasius* again in the same place, *Placitum est Deo in homine ostendere suam Dominicam potestatem, & omnes trahere ad se, sed merum hominem id facere indecorum erat, ne hominibus habentes Dominum, hominum cultores efficeremur, Ea de causa Verbum euro factum est.* It pleased God to shew his Dominicall or Lordly power in man, and to draw all men unto himselfe, but that a mere man should effect , this was unseemely, lest having man for our Lord, we should become worshippers of man ; therefore to prevent this, *The Word was made flesh.*

Thus did the Lord of all things communicate not only His power, but himselfe unto us, if we could have beene delivered any other way his power it had been, to whomsoever committed for the accomplishment of his Will, as that power, which is in the hands of Kings and Princes, is not only theirs, but his; But this he did exhibit in a person which is God : God the Son was fitted to accomplish our deliverance, who by Creation are but dust and ashes, which being compacted together , makes but a little flesh, and therefore to become such as we were; the Word, that is, God the Son Himselfe became flesh. In which Incarnation Gods infinite Goodnesse, Power, Wisdom and Justice, do most especially shine forth. All which I will briefly bring unto your view.

First, His Goodnesse doth appeare in this, as *Damasc.* saith, *lib. 3. Fidei, cap. 1.* that hee did not despise that which was the worke of his own hands, man in his weaknesse and dejectednes, *sed lapsi vicem doluit, eique manum porrexit*, but lamented his estate being fallen , and stretcht forth his hand unto him : In this the kindnesse and love of God our Saviour appeared, saith *S. Paul, Tit. 3.* And if we should demonstrate it in other tearmes, we may infer, that seeing man-kind could not be delivered, unless the Son of God did vouchsafe to become humane, and seeing that man deserves to be called humane, which shews himselfe in the right conditions of man, and especially according to an

an usual kind of speech that man which iles to entertaine others with hospitality, which receives them kindly into his house, then how much more humane and courteous was he, which received man into himselfe, and this did our blessed Saviour when he tooke flesh, when He, a Person of unspeakable might and Majesty, did take the nature of man into not only a sociable, but a substantiall conjunction with his Deity : O beloved, this is exceeding wonderfull goodnessse, if wee consider it, passing all similitudes.

Three ways there are by which the chiefeſt good, which is God, doth communicate himſelfe unto his creatures, Naturally, Supernaturally, and Personally ; Naturally he is ſaid to communicate himſelfe, because he is the Author of Nature, and hath beſtored upon each particular thing its naturall being : Supernaturally, because he hath vouchſafed unto us grace and glory, which are beyond the compaffe of Nature : Personally, because the Divine Word hath taken a creature into unity of Person, hath taken the Man-hood into God. The firſt manner is exceilent, the ſecond more exceilent, and the third, of which now we treat, moſt exceilent. And out of this hath flowed as well the reparation of the firſt, as the communication of the ſecond : for because the Word was made flesh, both our Nature is repai red, and grace and glory communicated. The firſt manner makes the order of Nature, the ſecond the order of Grace and Glory, and the third is the very native caufe thereof, then this nothing more exceilent can be imagined : here is the chiefeſt goodnessse that could any ways be communicated unto man.

Secondly, the Power of God doth ſhine forth in this great Mystery of our Saviours Incarnation ; Herein hee wrought a worke exceeding his firſt worke, when hee made the whole World. He made the Angels, the Heavens, the Stars, the Earth, the Elements, Man and Beast, all theſe were the works of his hands; great, exceilent and admirable works : but far more great & exceilent was the work of the Incarnation *per quod Verbum caro factum eſt*, by which the Word was made flesh, Wherenpon ſaith one, by way of amplification, A great power is showne in the conjunction of unlike Elements, whereof our bodyes are compoſed, a greater in the conjunction of them to a created Spirit, which is the bringing together of body and ſoule, but the

the greatest of all in the conjunction of both these, to an increased Spirit, that is, the Word or Son of God : Where is the greatest disparity. Before we said, that God doth communicate himselfe unto his creature three manner of wayes , in a manner naturally, supernaturally and personally, neither doth his goodness only herein demonstrate it selfe, but also his power : great power is beheld in the first manner, greater in the second, and most great in the third. For although the power of God be always infinite and the same, yet it pleaseth him to shew it forth more in some rare things than otherwise, and of all things this was the rarest that God did bring it so to passe, as to joyn the God-head and Man-hood together in one Person , and God to come in the forme, in the gesture, in the nature of man unto men, O this is power in the highest degree.

Thirdly, the Wisedome of God is most resplendent herein. A hard matter it was and full of perplexity, to give satisfaction at once both to mercy and justice, God would have his mercy fully shewed unto man, and yet his justice fully satisfied. Therefore by the Incarnation of his Sonne, his Divine Wisedome did contrive a meanes to performe this most exactly.

Fourthly, the Iustice of God displayes it selfe ; for *the Word was made flesh*, that sinne might bee expiated by Iustice, that man might bee redeemed by a just price ; Man was enthrallled under the most cruell of all enemies the Devill, neither could he pay a just ransome for his delivery , therefore *the Word was made flesh*, that he which was free from sin, might give a convenient recompence for the sin of man by his owne precious bloud : For as S. Peter faith, *Ye were not redeemed with corruptible things, as silver and gold from your vaine conversation, but with the precious bloud of Christ, as of a lambe without blemish and without spot, who verilie was preordained before the foundation of the World, but was manifested in these last times for you*, 1 Pet. 1.19.20. This is the price wherewith we were bought, as saith Saint Paul , 1 Cor.6.20. neither could it agree with the Iustice of God to take any other, forasmuch as he himselfe is the author and fountaine of equity, and therefore doth all things in number, waight and measure , whereof especially this great thing, which he wrought for our deliverance, is a most cleare and infallible evidence.

And

And would it might prove to us a forcible example of using equity in all our actions, and principally in the judgement of our own selves, that we might to the roote of sin, lay the axe of Justice, not undervalew the evil we commit, either by thought, word or deed, but judge our selves, that wee bee not judged of the Lord, call to mind our trespasses, and the punishments due for the same, laying one against the other in equall ballance. And forasmuch as wee see the hainousnesse of sin by that great price, which God required for the full satisfaction thereof, It will be good to consider how heavy a doome should light upon us, unlesse we should be found in him, who was only able to make this satisfaction, therefore to avoyd this heavy doom, we must endeavour to continue in the Sonne by adhering and cleaving to the patterne of obedience, which wee have beheld in him, for he that appeased the Justice of God, was not only great in his person, but just in his life and conversation, and hath purchased such members as shall resemble him in a fitting proportion, such as being delivered out of the hands of potent enemies, the Devill, the World, and the Flesh, might serve him without feare, in holinesse, and righteousness before him, all the dayes of their life.



F I N I S.
